

MILITARY CHAPLAINS'

REVIEW

1981

Military Chaplains' Review

“Ministry to Young Adults”

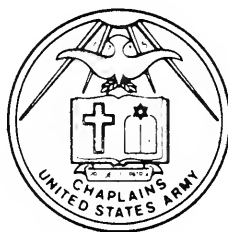
**DA Pam 165-129
Spring, 1981**



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Preface

The *Military Chaplains' Review* is designed as a medium in which those interested in the military chaplaincy can share with chaplains the product of their experience and research. We welcome articles which are directly concerned with supporting and strengthening chaplains professionally. Preference will be given to those articles having lasting value as reference material.

The *Military Chaplains' Review* is published quarterly. The opinions reflected in each article are those of the author and do not necessarily reflect the view of the Chief of Chaplains or the Department of the Army. When used in this publication, the terms "he," "him," and "his" are intended to include both the masculine and feminine genders; any exceptions to this will be so noted.

Articles should be submitted in duplicate, double spaced, to the Editor, *Military Chaplains' Review*, United States Army Chaplain Board, Myer Hall, Bldg. 1207, Fort Monmouth, NJ 07703. Articles should be approximately 8 to 18 pages in length and, when appropriate, should be carefully footnoted. Detailed editorial guidelines are available from the editor on request.

Editor

Chaplain (LTC) John J. Hoogland May 1971–June 1974

Chaplain (LTC) Joseph E. Galle III July 1974–September 1976

Chaplain (LTC) Rodger R. Venzke October 1976—

Chief of Chaplains

Chaplain (MG) Kermit D. Johnson

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ERRATA SHEET

The previous edition of the *Military Chaplains' Review* contained in an inadvertant error which changes the intended meaning of some material. We regret this mistake and apologize to the authors. Your copy may be corrected by cutting out the following and gluing it over the final paragraph, page 56, Winter '81 issue (DA Pam 165-128)

Depicted in the above profiles is a low congruency pattern between male and female, especially in Western society. When the couple leaves Korea, the male will be freed from his ignorance of language and culture, and subsequently all his personality needs and expectations will take full force. Conversely the female is now shackled with ignorance and will tend to retreat from people and personal involvement because of fear of rejection and of offending others. The American expects many great things of his wife, in terms of activity and growth and fitting into his desired life style. He may face disappointment and rejection from friends and family because of prejudice towards his wife, (despite the fact that responses indicate parents accept the marriage). The opposing be-

In Tribute to the Vagabond

The older generation almost always fails to understand the younger one—they think their own immutable values the only ones And so the older generation barks like a dog at what they don't understand.

—Leo Tolstoy

Some years ago, while working on the history of the Army Chaplaincy, I sent a questionnaire to a number of retired chaplains asking for descriptions of their earlier ministry. On one of those returned to me was written a moving recollection of an incident from the Korean War. The author had been with those who desperately clung to the tiny, southeastern edge of Korea during the early, discouraging days of the conflict. Then MacArthur caught the enemy off guard with his surprise Inch'on landing far to the north. Enemy troops in the south rapidly retreated and the chaplain's unit, along with many others, charged through the Pusan Perimeter to take up the chase. For two days, separated from his assistant and all his belongings, the chaplain moved with the infantry. He described himself as "a vagabond with my beloved men."

There was walking, talking, sharing "C" rations with whoever had something to spare, rides on tanks, jeeps and trucks Looking back . . . I realize that I had been favored with a glimpse of the real life of that most noble group of men, the combat soldiers. I had experienced a little bit of their joys and sorrows, victories and frustrations and hopes and fears. I am a better minister of God today because of those days.

His words struck me as a magnificent portrayal of the chaplaincy and ministry to the military at its best. Far from the "barking dog" of Tolstoy's observation, there are many clergy and lay people today who have chosen to live and serve among the younger generation. They walk and talk and share. They seek to understand. They bring a word of love to an age so often condemned.

This special issue on "Ministry to Young Adults" is a tribute to those who perform that service. We salute our contributing authors and the many unheralded colleagues and dedicated laymen and women whom they represent. They bring to mind that Itinerate Rabbi, long ago, who ate with those called "sinners" and who had no regular place to lay His head. They too are vagabonds among their beloved people.

My sincere thanks to Chaplain (LTC) William Foreman, Religious Education Officer at the Army Chaplain Board, who served as the consulting editor for this issue. His initial contacts, planning and personal enthusiasm for young adult ministry made much of what follows possible.

—Editor

Headquarters
Department of the Army
Washington, D.C.

Spring 1981

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Is “Being There” Enough?

Chaplain (COL) Richard R. Tupy, Jr.

“Your job is to get out there and minister to young soldiers!” I’ve received this exhortation for more than twenty-three years—and always with a certain degree of skepticism. For one thing, I was being asked to do something I didn’t know how to do very well. For another, when a senior chaplain suggested that I “be with the troops” and practice a ministry of “presence,” I suspected that *he* didn’t know how to minister to young soldiers any better than I. If being with the troops meant marching with them, eating chow with them, and joining them in field training exercises, it seemed more like fun or a waste of time. It sure didn’t seem like any definition of ministry I’d heard in my seminary or church.

Suddenly one day, I discovered *I* was one of those senior chaplains whose job was to exhort other chaplains to “minister to the troops.” Talk about role ambivalence! While I was struggling with this, I came upon a study prepared for the US Army Chaplain Board by Robert Gribbon. Its title is “Religious Development of Young Adults: Implication for Young Soldiers.”

Who Is The Young Soldier?

Using data from the FORSCOM Survey ’78, Bob Gribbon identified four sets of attitudes toward Army religious programs on the part of four groups of young soldiers.

The Happy Followers

Gribbon first identified some 20% of our young soldiers who have a happy affiliation with religion through worship services, programs, and conversations with chaplains. These young soldiers seem to be waiting at the door every time it’s unlocked.



Chaplain Tupy, a pastor of the American Lutheran Church, is the Commandant of the US Army Chaplain Center and School, Ft. Monmouth, NJ. Prior to this assignment, he served briefly as the Director of Training Development at the School, having returned from service as the V Corps Chaplain in Germany in 1980.

The Dissatisfied

A second group of similar size appears to have sought out the chaplaincy but gone away dissatisfied. This is probably because their expectations did not meet with the reality they found in the Army's religious programs. Like a vast majority of young adults, they perceive the church as out of touch with reality and unable or unwilling to meet their needs.

The Distant

A third group, about 50% of our soldiers, have positive attitudes toward a religious presence in the Army and would seek out a chaplain if they needed one. Although this group is not particularly committed to external religion it seems important to them that they know the chaplain, that he be available to them, and that he show his concern for them.

The Hostile

A fourth group is that 10% which is alienated from the chaplaincy and downright hostile toward religion. I used to bump into these guys when the old Character Guidance Program required me to be with the troops at least once a month. I don't see them much anymore.

Let's get together someday and exchange "war stories" about soldiers from these groups whom we remember. I'd like to tell you about those I knew in Korea as a young battalion chaplain and the joy we had together, or about those who never looked to the chapel again when the first Army worship service they attended was so different from what they had known back home. Or those soldiers who never showed up for worship or study but always came to the chapel when they needed help. And even those honest atheists or agnostics who could be counted on in Character Guidance to tell you when you were talking balderdash. These stories will reflect some of the deeper joys and sorrows of our ministry.

Who Is The Chaplain?

There's no need for a "Fourth of July, Mother and Apple Pie" list of chaplain characteristics but there are a couple of things of which we need to remind ourselves about our role in young soldier ministry. Gribbon suggests that we avoid being impersonal, program-oriented and manipulative.

Most research on attitudes describes the young soldier as alienated from the society in which he lives and isolated by his values and lifestyle. This lack of values and beliefs contributes to a sense of meaninglessness. His antenna are up and directly tuned-in to our attempt to use him for our own purposes, to be focused more on impersonal programs than personal relationships and to be motivated by "body counts" in the service of the church rather than by the opportunities we have to

mediate our own experience of God to him through a personal relationship.

The Army Chief of Chaplain's Professional Development Plan says that the chaplain's greatest asset, beyond faith in God, is self. I take this to mean that who we are is as important as what we do. *Being* goes hand in hand with *doing*. We must know ourselves well enough and be closely enough in touch with the well springs of our faith to be authentically religious people whose actions match the message we bring. There is no substitute for personal authenticity and congruence in young soldier ministry.

Traditional Ways to Work With Young Soldiers

At the present time, churches and synagogues seem to focus on three primary modes of church work with young adults: congregational involvement, group activities, and individual encounters.

Congregational Involvement

This method of young adult ministry stresses the opening of congregational life through intergenerational or separate worship, teaching and fellowship activities. Since young adults generally have little affection for, or commitment to, the church as an institution, attempts to involve young adults in ongoing congregational life do not appear to have had much success.

Group Activities

Separate young adult groups seem to work only on a very large scale when the groups are semi-autonomous and have a high level of personal involvement. Some groups which attract large numbers literally run their own programs and seem to grow because there are so many young adults there in the first place. I don't know many chaplains who have the initiating charisma to start a group of such dynamic internal power that it grows from its own resources.

Individual Encounter

The third mode of church work with young adults, individual encounter, stresses the training of chaplains, older adult counselors, and peer ministers for their involvement as "significant others" with young adults who can't relate to institutions. This significant personal encounter with individual soldiers offers our best chance to meet our goals for ministry.

On-Target Ministry

Ministry to young adults is more than just "being there." It must be specific and intentional. The chaplain of a unit needs to assess his or her sit-

uation and abilities and then choose specific ways to minister to a clearly identified group of people.

It's difficult to hit a target by firing in its general direction. In the same way, it's difficult to minister to young adults without having a clear picture of the specific life style, cultural background, stage of development and personal growth, relationship to the church, and personal needs of the group toward whom your ministry is targeted.

For example, what would you include in a design for ministry to single women soldiers living in troop barracks in Germany? In a series of workshops, these women shared their social pressures, loneliness, isolation and need for the companionship of other women. They asked the chaplains to provide a time and place where they could meet together without being labeled as either "libbers" or lesbians. They talked of their need to give and receive support from women who shared their Army experience. They hoped chaplains could provide the initial spark, be a resource for a support group and help them communicate with each other. As we listened, they designed our best ministry to them.

The chaplain should also be clear about his motivation and criteria for success in ministry to young adults. This ministry does *not* result in increased church attendance. It does not greatly build up congregational life. If your goal is to have large attendances to report, to have a highly visible program to display to your commander or to build warm, close and lasting relationships which will support you in your ministry, you may want to look elsewhere for your rewards.

Many young soldiers seek out religious support at times of passage, on seasonal occasions and in personal crises or transitions rather than joining in normal congregational activities. Although these brief encounters are extremely important to them, we chaplains may feel used when they do not become involved in congregational life. For a long time I referred to these soldiers as my night-time congregation, meaning they only came to the chapel when the lights were out and no one else was around. I recognize now that I was unconsciously cutting them down for not meeting my needs for a congregation of deeply involved and committed people with whom I could live and work.

A New Way of Thinking About Ministry to the Distant Soldier

There is a theory which offers a new way of thinking about chaplain ministry to these distant soldiers, the 50% who rarely seek out religious resources but feel good about chaplains and want them to be available when needed. This theory, developed by the Grubb Institute in Great Britain, suggests that the presence of soldiers who do go to church, the presence of the chaplain in the field and the presence of the chapel as a place "set apart" to which one might go in times of need are important symbols even for those who are not personally involved. Chaplains are

not magicians or good luck charms, but they are ministers of God whose role, being and action are vital and powerful religious symbols. These symbols have the ability to challenge, regenerate, inform and give hope to those who rarely enter the chapel or join us in worship.

I've often wondered why we built so many sandbag and corrugated iron chapels on fire support bases in Vietnam. They were everywhere! A combat commander of mine once said, "If the enemy ever wants to fire artillery at one of our fire support bases, the chapel's spire will make a beautiful aiming stake." In my more skeptical moments, I felt we religious professionals were satisfying our "edifice complex" by building chapels into which we could retire. But that doesn't account for the number of soldiers who willingly gave their time and energy to filling and stacking sandbags and scrounging materials. Perhaps their chapel set apart in the mud and dust of Vietnam was a valuable religious symbol for them. That the chapel was there was as important to them as knowing their chaplain and that he was there as well. The dividing line between magic and miracle is fine. The presence of the chaplain and the chapel may not be a magic charm or rabbit's foot after all. For young soldier ministry, it may be the most powerful miracle of all.

People Versus Programs

Programs are easy to create. They are attractive and showy. You can buy them with money or get them free. You can describe them on paper. You can advertise them in the media. With a little bit of flash and dash and some fancy footwork you can make them appear to be something they are not. But you can never give them life or make them personal or meet the needs of young soldiers without building-in opportunities for one-to-one contact.

As chaplains, our need is to create a context within which personal contact with young adults can take place: To make young adult ministry appropriate and important—To be available in work areas and quarters—To be involved with young soldiers in their issues—To be intentional about the value and opportunities for ministry that come through orientations, informal meetings and athletic programs—To exercise our prophetic ministry through attempts to change the system on behalf of young soldiers. These are primarily opportunities for one-to-one pastoral contact. Only secondarily are they programmatic activities developed in response to expressed needs.

Soldier to Soldier Ministry

Young soldier ministry does not belong to the chaplain alone. It's possible to train older soldiers and young soldier peers to minister to young adults in the military environment.

For the past three years, chaplains in V Corps have been experimenting with a program to help young soldiers learn to minister to their peers. Approximately 100–150 soldiers and chaplains have participated in four-day Soldier/Peer Ministry training workshops. Roman Catholic, Episcopalian, Lutheran, Methodist, Southern Baptist, Latter Day Saints, and Christian Methodist Episcopal Chaplains have conducted this training together with the staff of the Teen Challenge Training Center in Weisbaden.

The training seminars are packed with group discussion of ways to live and express Christian faith in a close and often hostile unit environment. Committed soldiers learn a variety of skills for caring ministry. The seminars involve chaplains and soldiers together in ministry to other soldiers. They have reached single soldiers and young families to involve them in wholesome and life-giving activities.

After-action reports from the seminars reveal that soldiers and chaplains have found a new sense of shared ministry, experienced exciting training for lay leadership and developed intimate support groups. Participating soldiers report new respect for the beliefs of others, sharing of the chaplain's dream of ministry and a sense of belonging to a family. Chaplains report a resurgent spirit in worship, an enhanced sense of love and understanding and a mutual commitment to the religious program. Chaplains and soldiers have rarely given more enthusiastic reports about a program for ministry.

Chaplains and soldiers working together can create an exciting ministry to young adults. Too often, it is the pusher who first reaches the new soldier in a unit and introduces him or her to the drug society. The chaplain's orientation is too little, too late. A soldier peer minister on the scene may turn young soldiers on to life. If we genuinely care about communicating the gospel, about providing acceptance and belonging, and about challenging people to grow in faith, fellowship and knowledge of God, then we cannot miss any opportunity.

The Criterion For Our Success

If the criterion for success is not the number of young adults who engage in religious practices, it may be the quality of life in our communities. The issue is not our ability to attract young adults to religious programs. It may be our ability to enrich community life, to build unit morale, and to establish such a spirit of wholeness through our ministry that drug usage, racial tension or soldier passivity are reduced.

I hope that last paragraph caught your attention. We chaplains normally avoid responsibility for the communities and organizations in which we live and minister. We don't like to think there may be key indicators of a successful ministry that can be identified and counted, especially indicators such as unit morale, drug abuse and racial tensions. These are issues that commanders worry about, not chaplains.

If this bothers you, read some of the things Major Larry Ingraham is saying about the need for community building in the Army. He wrote *The Boys in the Barracks* and a number of other reports about young soldiers in our Army. What he suggests—and I'm alluding to—is that the effect of our ministry will show itself in the improvement of community life. He suggests that ministry to young soldiers needs overarching values and purposes for our life together and that the critical question for us is, "Does our ministry bring people together face-to-face—does it build community?"

One of the roles of young soldier ministry is to provide identification and community for young soldiers. This can be done only through intentional community building. In everything we do, we look for ways to help each other get along together as individuals and as children of God. For too many young soldiers, the need for a sense of stability and belonging is met by drug and alcohol abuse. The equivalent of one battalion a month is discharged from Europe administratively for substance abuse. If the church has anything to say, it must say it here.

At seminary and in my previous civilian ministry, I learned that my greatest rewards should come through preaching to large congregations (my Billy Graham complex?), organizing successful churches, building bigger buildings and involving lots of people in activities. Most of my commanders have also bought into these criteria for success. Young soldier ministry provides *none* of the indicators and *few* of the rewards for which I instinctively look. No wonder I've always had trouble carving out the time to do those things that make for young soldier ministry. Twenty-three years too late, I've learned why soldier ministry was never at the top of my priority list.

Do you feel the same uneasiness when you "waste time" talking to soldiers in the motor pool or in the field, knowing that they'll never darken your chapel's door? In Budd Schulberg's *Waterfront* there is a memorable confrontation between a parish priest and slain Joey Doyle's grief-stricken sister, Katie. Father Barry says, "As I was saying, I want to do what I can. I'll be in the church whenever you need me."

"In the church when you need me," Katie repeats in a way that makes Father Barry wince. "Was there ever a saint who hid in the church?"

Young Adult and Young Soldier Ministry: Civilian and Military Connections

The Rev. Robert T. Gribbon

Chaplains are more committed to young adults than civilian clergy.

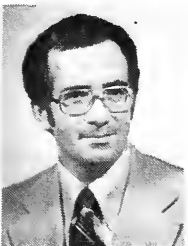
Young soldiers are basically civilians.

Programs don't work, people do.

These are some of the conclusions I have come to after five years of training clergy and lay people for young adult ministry and substantial contact with Army chaplains. My experience as a college chaplain and local church pastor led, in 1975, to a position training other pastors in young adult ministry. In the spring of 1978, I was asked to apply this training for Army chaplains at a series of workshops in Germany. Since that time I have had the privilege of working with chaplains in other contexts, and looking at some data about the young soldier, as well as being involved on a continuing basis with young adult ministry concerns in the civilian community.

Definitions: Young Soldier/Young Adult

Since about 1975 there has been some new interest in young adult ministry in various religious denominations and agencies. We suspect this interest was sparked by the large number of people, products of the post WW II "baby-boom," who entered their twenties during the 1970's. Much of the interest in young adult ministry has focused on the issues of people in their twenties around such concerns as intimacy, sexuality, singleness, and career decisions. For some writers young adult ministry and "singles" ministry appear to be synonymous, but the field has also been inclusive of "post-Hi" ministry in local congregations and ministry with



Robert Gribbon is director of the Young Adult Ministry Project and the Thirty Plus Ministry Project of the Alban Institute in Washington, D.C. He is the author of *The Problem of Faith-Development in Young Adults and Congregations, Students, and Young Adults*, published by the Alban Institute. Mr. Gribbon has also authored a study for the Army Chaplain Board entitled, "Religious Development of Young Adults, Implications for Young Soldiers."

young families. The age range for young adult ministry in the civilian context is now generally defined as 18 to 35.

Within the military context, well over a majority of personnel fall within the 18 to 35 age range. However, we have defined our concern for young soldier ministry quite differently. When we speak of young soldiers, we are focusing on persons between the ages of 17 and 22, predominantly those in the grades E-1 through E-4. Descriptive characteristics of that population may be appropriately drawn from the "Young Soldier Survey"¹ of attitudes towards the chaplaincy conducted in FORSCOM units in 1978 by Chaplain Paul Forsberg.

BASIC DESCRIPTION OF THE YOUNG SOLDIER (FORSCOM SURVEY '78)

Average age, 20
Average time in the Army, less than 2 years
Average rank, E-3
88% men, 12% women
61% never married, 26% currently married
84% have at least a high school diploma

ETHNIC DESCRIPTORS

White	59%
Black	24%
Spanish-American	7.7%
Asian-American	1.7%
Indian	1.5%
Other	5.5%

RELIGIOUS PREFERENCE

Protestant	34%
Roman Catholic	27%
Jews	2%
All Others	25%
No Religious Preference	12%

The figures themselves remind us that young soldiers are a diverse group. Young soldiers are both men and women, single, married, separated, divorced, and in the process of getting married. They come from different racial, ethnic, religious, and socio-economic backgrounds.

The data also reminds us that young soldiers *are* young, and have not had a long experience with the military. The study cited may actually overstate the average age and time in service in as much as the restriction to FORSCOM units presumably excluded soldiers in training units, those new in the Army and many who were discharged within the first few

¹ *FORSCOM Young Soldier Survey, Working Papers and Appendix I, All Cases*, Paul O. Forsberg, Chaplain (COL) USA, Director, Plans Program & Policies Division, 1 September 1978 (unpublished).

months of their first enlistment. Even so, the average young soldier with in a FORSCOM unit has been in the Army less than two years, and probably will not stay beyond a first enlistment. This points toward the fact that in working with young soldiers, chaplains are working with young men and women who have been shaped by a civilian society and will soon return to it. While they wear the uniform, they have not been in the Army long enough to be socialized by it in any extensive way and, given a choice at the end of their enlistment, they will not choose to stay. They are basically civilians in uniform. Many of the issues for ministry with 17 to 22 year-olds in the civilian context then also apply to ministry with young soldiers.

Identifying and Overcoming Frustrations

When I returned from my first experiences with Army chaplains, I recorded the following observations which still seem common in my experience with chaplains:

Our basic assumption was that much of what we have learned about young adult ministry in the civilian context would be applicable in the military setting. This assumption was borne out in our experience with the military chaplains. Like their civilian counterparts, clergy in the military find that only a small percentage of single young people are engaged in church activities. The chaplains see many young soldiers during the week in counseling, work area visitations, orientations, and other occasions. However, these are not the people they see on Sunday morning. As in civilian life, this lack of "responsiveness" or "pay-off" is a source of frustration for some. This is heightened where commanders judge the effectiveness of chaplain programs by chapel attendance.

Related to the feeling of frustration is the feeling that some chaplains have of being used by young people. It seems that young soldiers come to the chaplain only when they want something, such as when they are in trouble or want to get out of the Army. Others come to the chaplains to obtain their services for a marriage or the like. Few of those who come express deep religious convictions or commitment to the church. In these cases, the chaplains frequently report feeling a tension between the goal of meeting individual needs and their desire to maintain the integrity of the chaplain and his office.

Many of the young soldiers whom the chaplains see seem to be floundering. They are not clear about their own values and life goals. Frequently they appear to the chaplains as irresponsible. Again, we see here parallels in the lives of the civilian counterparts of these young soldiers. For most people in our society now, the late teens and twenties are a long period of transition marked by frequent change, experimentation, and seeming irresponsibility.

Many civilian pastors become uninterested in young adult ministry because, it seems, young adult ministry does not "pay off" in terms of greatly increased church attendance or giving. I was pleased to discover within the chaplaincy a widespread acceptance of the responsibility to

minister with people wherever they are, whether they attend chapel services or not. Most chaplains with whom I have had contact have a genuine interest in young soldiers, and are willing to spend as much time in the field or in the office as is necessary to do a good job. However, chaplains do question their own effectiveness in young soldier ministry. "Why don't they come to worship?" "Is the time I spend with young soldiers important or should I be doing something else?" "What do young soldiers need and/or want from chaplains?" "Am I being used?" "How can we minister to all those people?" Finally chaplains become "burned-out" when they have continued in this ministry a long time with little sense of effectiveness, appreciation, or support.

Ministry needs to be responsive to needs and accountable to others, but it is easy for chaplains to get into a trap where they are controlled by the expectations of others.

"What do the troops want?"

"What does the commander want?"

"What does my senior chaplain want?"

These are at times appropriate questions but clergy people must be responsible for the planning and execution of their own ministry. We have found it particularly important in the field of young adult ministry for ministers to be *specific* and *intentional* in their ministry. It is not enough to say "We want to do something with or for young adults or young soldiers." Young adult ministry is difficult because it goes beyond the bounds of chapel or class, and young adults are often not very expressive about what has been helpful. As one chaplain said, "E-1's don't write letters of appreciation."

In training clergy for young adult ministry, our concern has been for ministers to achieve a sense of being clear and effective in their work. We encourage ministers to be very specific about the groups and individuals they are in ministry with and intentional about the purpose of their ministry. Intentionality is an ongoing process of creating goals and objectives which take into account one's own theology, talents, situation, and understanding of ministry. Intentionality is essential even for a ministry of presence. If you are going to stand in the rain with the troops, you had best know why. Even a response-oriented ministry can have a deep intentionality—one old chaplain told me his intention in ministry was "to consecrate the interruptions."

Chaplains and their civilian counterparts frequently ask for models of successful young adult ministry. They ask, "What programs are working?" I must reply, "Programs don't work, people do." Examples of "Successful" programs can be cited. For the most part, the "successful" programs are old standbys—a prayer breakfast, a thanksgiving dinner, a coffee house, a Sunday school, a retreat program, a Gospel worship, etc. These are the same programs which in other places are great failures. The key to those programs which are successful is peo-

ple—chaplains, 71M's, and other involved lay people. Those people who have been "successful" also have their share of failures, and significantly seem to me more concerned about ministry than either "success" or "failure." Since I believe that people are the key to young adult ministry, we have focused training on developing ministers, ordained and lay, rather than on developing programs. We believe that the development of effective young adult ministry requires *understanding* of young adults, *personal involvement* with young adults, and some ongoing *support systems* for the minister.

Understanding Young Adult Development

"Many young soldiers whom the chaplains see seem to be foundering. . . .," so we observed above. Chaplains see young people in a process of transition, trying to enter the adult world. Young soldiers are legally adults, and responsible for their actions, but they do not yet have years of experience in decision-making and interaction. The uniform and title "soldier" may disguise the human needs behind the role.

The seventeen to twenty-two year old period is described by Daniel Levinson as the "Early Adult Transition." He notes that young people have the two tasks of ending or modifying the relationships of the pre-adult period and making exploratory steps into the adult world, testing some preliminary choices for adult living. Already there are clues for ministry in these statements. We might ask ourselves, "Do we adequately take into consideration the grief young soldiers experience in leaving the pre-adult world?" "In what ways are they modifying their relationships with church or synagogue?" "To what extent is their choice for the Army a tentative and testing choice?"

Some other common developmental tasks of this period can be summarized as follows:

- 1) Separate self from parents and establish autonomy.
- 2) Establish a sense of identity affirmed by others.
- 3) Test the dreams and hopes of childhood in the real world.
- 4) Find a job and/or explore possible careers.
- 5) Test the value system received from parents and home community, develop personal values.
- 6) Establish adult relationships within and beyond peer group.
- 7) Form a sexual identity.

As young adults begin to make more decisions for themselves, they experiment, sometimes make mistakes and in the process develop a greater sense of who they are and the personal basis for their decisions. Some of the common tactics which young adults use in moving through this transition are:

- 1) Rejection of parents and other authority entirely (counter-dependency).
- 2) Trying out different ways of acting (role-taking).
- 3) Commitment to a religious or political ideology.
- 4) Withdrawal of commitment to anything.
- 5) Experimentation with extreme behavior, testing limits.
- 6) Emulation of someone who is older (identification).
- 7) Relating to a peer group as a substitute family.

Almost any of these behaviors can change from one day to the next and make a young person's behavior appear very confusing. For example, it has been noted that sometimes the "Soldier of the Month" turns out to be someone who has been role-playing, who may change overnight to experimenting with other forms of behavior. Such "foundering" is common among young adults in the civilian context. It may be difficult then for the young soldier to understand the serious consequences that experimental behavior can have within the military. Indeed it has been observed that some young soldiers are surprised at the point of discovering that they have signed a contract which it may not be easy to get out of when they have had enough of their experiment with military life.

Precisely because it is easy to make changes in the civilian context and more difficult in the military, the chaplain has an advantage over his or her civilian counterpart. Young adults can make many changes in their lives without consulting a clergyperson. Within the Army, a soldier who wants to quit, change job assignments, get married, or make some other major life change is likely to show up in the chaplain's office. This creates some opportunities for ministry at critical transition points. The pastor who understands the development of young adults may be able to help the young soldier come to and accept responsibility for a course of action, and develop his or her faith at the same time.

We have here just traced the barest outline of some of the developmental issues in which young soldiers may be involved. What we have found in both the civilian and military context is that naming the issues helps pastors understand more clearly what they are dealing with in the behavior of young soldiers and young adults. When we have time in training sessions it has been particularly helpful to have participants recall their own experience of leaving home and entering the adult world. The pattern of development for religious professionals in most cases is different from that of young soldiers entering the Army today. However, we can learn by examining those differences and, to the extent that there are commonalities, we can see ourselves in those with whom we minister.

Another exercise which helps develop an understanding of young adults asks participants to identify significant events in history which have occurred since age eleven. That marker year is regarded as roughly

the point at which external historical events begin to effect our consciousness directly. In contrast, when we draw a timeline for young adults, we note that they have a different history. For example, the Vietnam War is not part of the historical consciousness of today's 18 year olds. This kind of exercise helps participants move toward appreciating the viewpoint of a young adult.

Young Adult Religious Development and Behavior

Parents are the primary teachers of religion. The actual practice of parents is the best predictor of the behavior of their offspring in the adult years. Participation in religious activities is high in the early teenage years but there is a sharp drop off in religious participation to age 20. The age of "dropping out" of religious activities has been decreasing, moving into the early teenage years, but still 40% of U.S. teenagers are currently receiving religious training.

Despite some small percentage increases in attendance in recent years, young adult church or synagogue attendance is low compared to the rest of the U.S. population. However, what is important to understand is that non-attendance does not represent widespread rejection of belief or even of organized religion.

In one poll of young adults, only 50% claimed church membership and 26% attended regularly. However,

- 90% had religious training

- 92% believe in God

- 74% read the Bible

- 80% say that their religious beliefs are "very" or "fairly" important to them

- 65% say that their religious beliefs affect their daily thoughts and actions.²

The evidence of this poll is supported by many others which indicate that religion is important in the lives of young adults while "church-going" is not. Among high school seniors, year after year, "discovering purpose and meaning in life" ranks as a number one life goal. This suggests an element of religious search. This response also points to the process of discovering and search that persons of this age are engaged in. Almost 60% evidence confidence in organized religion. But many young people stay away from religious institutions in the process of discovering faith for themselves. Even in this action, the young are supporting parental and American values. Over 75% of both church and unchurched Americans agree that "An individual should arrive at his or her beliefs independent of any churches or synagogues" and at least 70% of each

² *Attitudes, Values and Lifestyles of Young Adults in Greater Dayton*, (complete), Miami Valley Young Adult Ministry.

group think that a person can be a good Christian or Jew without attending church or synagogue.³

Within the military context, about one young soldier in five attends chapel services at least once a month. Those who don't, for the most part, reflect the values of their compatriots in the civilian context. While they do not attend chapel, they are happy for the presence of the chaplain and would want to see him or her in time of need. The FORSCOM Young Soldier Survey indicated, at most, 10% of soldiers with negative attitudes about the chaplaincy.

Chaplains are going to be limited in their ministry and probably frustrated so long as their major intention is to get young soldiers into chapel worship or activities. From the FORSCOM Young Soldier Survey, we conclude that about 20% of young soldiers attend chapel services at least once a month. A very creative chaplain who put all of his or her energy into building up attendance might be able to increase this figure by a few percentage points, but still not reach more than one-fourth of the troops.

In the civilian community, weekly attendance at chapel or synagogue runs 32% for all young adults, but this figure is much lower whenever young people are away from their home communities. Generally we find it useful to point out to pastors that about 25% of young adults are "affiliative," regularly attending a church or synagogue, and 75% are "non-affiliative." Good religious programs which are attractive, interesting, and responsive to people's needs will draw larger numbers of affiliative young adults; dull and boring programs will drive some away. But even the most attractive programs will not make much of an impact on the non-affiliative.

In the military context, we have identified four categories of response to the chaplaincy based on the FORSCOM Young Soldier Survey. Those categories may be represented by a diagram as below:



³ *The Unchurched American*, The Princeton Religious Research Center, 1978.

About **20%** of the troops appear to regularly participate in some chapel programs and be happy with their participation.

About **17%** indicate both some concern for religious activity and some dissatisfaction with respect to the chaplaincy.

The **50%** in “the middle ground” represent a range of positive attitudes toward the chaplain. Most (68%) feel that the presence of chaplains in the field is important and may (57% of the troops) attend chapel services at least once a year.

Rarely do more than **10%** of the troops indicate an outright hostility towards religion or an alienation from the chaplaincy.

We have found that an awareness of these categories can help chaplains in planning for soldier ministry. For example, most chapel sponsored retreats will probably be planned for and with the “happy affiliators.” If this is the case, it is appropriate to focus publicity and recruiting efforts among those already affiliated with the chapel program. At the same time, the chaplain may identify certain groups of soldiers as “dissatisfied affiliators,” people who have expressed religious needs which are not being met by the chapel program, and may plan to bring in resources to meet specific needs. Likewise the chaplain may ask, “In what ways does our ministry on this post reach out to the non-affiliated or the alienated?”

Involvement and Response with Young Adults

It is always our hope that a greater understanding of young adults will allow pastors to move into greater involvement with young adults. I believe it is necessary for us to know, like, and respect a person or group of people before we can minister or communicate our faith to them. Anytime we have to ask, “What do *those* people want?” we are probably too little involved to minister effectively.

In order to move into the adult world, to mature, and to grow in faith, young adults need significant interaction with older adults. They need to be welcomed and respected as adults, they need the trust and encouragement of others, they need to experience the faith of others and be challenged by it. Unfortunately many people and pastors in our society back off from involvement with the emerging generation.

I sometimes feel that we treat our young people as immigrants, newly arrived on our shores. There seems to be a measure of distrust and resentment of the young, rather than a welcome-into-our-society attitude. Recently we asked a group of ministers to identify the stereotypes which people had about the soldiers, college students, and young workers who were a part of their community. It was interesting to note that there were predominantly negative stereotypes about all of those groups. I observe a similar disregard in most civilian churches for both those who volunteer for military service and those who conscientiously object.

The view is sometimes advanced that there is a generation gap, that we have difficulty communicating with the young because their values are substantially different. In fact, the values of young adults are similar to those of their parents 80% of the time. For example, the top five ratings in response to the item concerning "what's important in life" for 1979 high school graduates are:

- Discovering purpose and meaning in life
- Good marriage and family
- Strong friendships
- Steady work
- Opportunity for children

Young adults have values similar to other adults. The way in which they hold and act on their values may differ because they are in a different life situation than older adults. Young adults are engaged in the same human journey as we all are, and it is the responsibility and privilege of older adults to engage that journey with them.

Supporting Young Soldier Ministry

Young adults need involvement with respectful, non-judgmental, and authentic older adults. (And I believe older adults need to care about the young for their own spiritual health.) Also, personal involvement is the basis of any programmatic ministry. Therefore our training of pastors and lay people is directed toward encouraging people to become personally involved with young adults. One chaplain, with whom we worked, planned a Biblically-based retreat for young soldiers which he had to cancel for lack of participants. However, his efforts at recruiting made him realize that he didn't know many of the troops very well! The experience illustrated both that personal contact is necessary for successful programs, and that intentional planning for young soldier ministry can lead to greater personal involvement. So, in that way, the training had good results.

There are no "hot programs" that work by themselves. Successful and effective ministry requires personal contact. But in young adult and young soldier ministry, even personal contact may not "pay off" in terms of numbers attending a program, thank-you notes, or letters of commendation. Because there is little external result from soldier ministry, the chaplain needs a support system. Soldier ministry is frequently unseen, it is not limited to the duty day, and it is often frustrating. The chaplain needs colleagues with whom he or she can reflect an experience, share problems, and gather support. The chaplain needs to know that his or her gifts are valued by colleagues, by command, and by supervisory chaplains.

Paying more attention to support, training and collegiality for chaplains could make a major contribution to soldier ministry. The old

saying that “you can’t give away what you don’t have” is particularly true in young adult ministry. Young adults generally have a very accurate sense of whether the person to whom they are talking is authentic and engaged with other persons. When the chaplain becomes burned-out, the whole ministry suffers. In training conferences both for chaplains and those for civilian clergy we have found the most useful support has been gained by sharing case studies in ministry. Sharing ministry with other chaplains may also make it easier to begin sharing the ministry with others on the chaplaincy team—and to develop a ministry shared with troops.

Support for ministry may also be found outside one’s immediate group of colleagues. A number of denominations now have networks of people engaged in young adult ministry which chaplains might be a part of. The National Council of Churches is presently coordinating a Young Adult Ministry Project which is the joint effort of many churches. A newsletter, “Journeys of the New Apostles,” is available from that project. Young adult ministry at the local, denominational, or interdenominational level is also a channel through which chaplains can make a contribution to the civilian religious community. Chaplains can offer their expertise, raise awareness of the needs of soldiers, and contribute to the dialogue about the connection of religion and military service. In return chaplains may discover a greater sense of connectedness with the civilian community as well as discovering resources for young soldier ministry.

In looking at the connections between young adult and young soldier ministry, I see more similarity than difference in young adult ministry in the varied settings of campus, congregation, and military. For example, pastors in all settings readily identify with the issues for ministry posed in the case of a non-affiliated young couple who want to be married—this Saturday! Particularly when we focus on the 17 to 22 year old in the early adult transition it is clear that the young person may go from one context to another in the course of a few years. Young adults themselves, as well as the practitioners of ministry, might benefit from greater dialogue between chaplains and civilian pastors. For example, there presently seems to be a lack of realistic materials to help civilian pastors counsel young adults who are considering choosing military service. Chaplains might help the civilian religious community develop such materials.

Finally, a greater cooperation between civilian and military young adult pastors might lead to a ministry of advocacy on behalf of young adults. Our society is ambivalent about the young, and about soldiers in particular. There are alternative cries for universal conscription or universal exemption, and soldiers are alternately praised or despised. Through greater involvement with the civilian church, chaplains may help the society see soldiers as people and thus add a measure of human perspective to debates about the draft and issues of war and peace. Best

of all, we might encourage older adults to enter into open dialogue with the young, a dialogue about what we believe is worth fighting for or dying for and what resources of community support or personal faith sustain one to that end. Ultimately young soldier ministry ought not stop with the chaplain or even the military world but should include ministry by the whole community with those whom the community asks to bear its weapons.

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Seven Approaches to Soldier Ministries

Allen W. Kratz

Shortly after the United Presbyterian Church in the U.S.A. hired me to report on the state of the denomination's ministry to young adults, I was in a large city setting up appointments for on-site interviews.

Working from a list of contact persons suggested by the local presbytery office, I phoned the pastor of one small neighborhood church and described my research project. Could I come visit her? I asked. I wanted to discuss outreach to 18- to 35-year-olds in that congregation.

"Well, I don't know how you got my name. We don't have a young adult program," the pastor said when I phoned. "O.K.," I replied. "I'm not necessarily looking for a program as much as I am interested in talking about your relationship with young adults." More hesitation from the pastor, then: "We don't have many young adults here You can come out if you want, but I don't think you'll see much."

By the time I arrived, the pastor had invited another young adult to the pastor's study for a three-way conversation with me. While I took notes, the two of them stuffed the monthly church bulletin for mailing. As I sat there, I realized that what I was looking at was one form of young adult ministry in this church: young adult participation in the running of this struggling congregation.

As we talked, it became apparent that there were additional forms of young adult ministry happening here. For instance, the pastor regularly convened a number of young couples (about a dozen people) to discuss books, sermons she had preached, and faith questions. Also, it turned out that the same young adults had held a fundraising fair for the congregation a few years earlier. The \$200 profit had been such a godsend to the church that the church now counts upon this yearly ministry from young adults as providing part of its regular income.



Allen W. Kratz has been special project consultant for the Program Agency of the United Presbyterian Church, U.S.A., which, through its Unit on Ministries with the Laity, has helped the denomination identify existing ministries with young adults. A report on 38 widely-varied ministries, *Stories of Significant Young Adult Ministries*, was published early in 1981.

A Broader Concept of Ministry

What has all of this to do with soldier ministry? Judging from my visits to more than 100 Presbyterian pastors and from interviews with a handful of U.S. Army chaplains, I suspect that (1) there is more young adult ministry going on “out there” (in congregations and military settings) than some of us in church offices realize, (2) often those “doing” young adult ministry don’t realize how significant their outreach is, and (3) all of us—chaplains, pastors, lay leaders, staff members—should do more to share with each other our stories about ministry to young adults.

I suggest we broaden our concept of what young adult ministry is. To me, young adult ministry consists not just of a chapel program, a Sunday morning church school class, a Wednesday night Bible study or Friday night social. Important as those formats are in many areas, they are not the only approach.

Moreover, I suspect that many chaplains, like the young pastor who initially felt she had nothing to share, would do well to realize that people are more important than programs. I contend that it is more helpful to focus on significant, caring, pastoral relationships than it is to talk about successful programs. Usually success is measured solely in terms of numbers, regardless of the quality of that ministry.

In this article I will share the stories of seven persons who have been involved in different forms of soldier ministry. A caution: these brief accounts are not complete stories. This article is not the entire picture of soldier ministry. It’s a rough map with gaps, not an aerial photo showing everything in detail. I hope the sharing of these insights and anecdotes helps other persons get in touch with those who have ideas that can be adapted elsewhere.

Focusing on Soldiers’ Needs

One chaplain who takes a needs-assessment approach to soldier ministry is Chaplain (CPT) E.C. Hurley, who recently completed a tour of duty as a circuit rider attached to an artillery group in Flensburg, a remote outpost in northern West Germany. He is now stationed at William Beaumont Army Medical Center, El Paso, TX.

“What I’ve discovered about single soldiers is that they’re at a different place in life than we chaplains may want to believe,” says Hurley. “Traditionally the military chaplain has wanted to get the single soldier involved in the chapel program. The question really ought to be, ‘How do we minister to the single soldier where he or she is at?’”

And where is that? “Usually they’re sleeping on Sunday morning,” says Hurley. “Many soldiers with some type of Christian commitment respond to peer pressure that keeps them away from chapel.”

Referring specifically to male soldiers in his unit, Hurley notes that many of them arrive in Europe and immediately face questions about

their values and lifestyle. “Soldiers—away from home, away from a support group and high school friends—are very loney. They’re in a strange country. The culture is an issue. We were in a place where German girls have their own apartments. That lifestyle is much more open, relationships are more noncommittal. A guy has to make the decision about how to deal with this opportunity. He’s dealing with the fear of hypocrisy: the tension between living with a girl friend and relating that to his Christian values.”

For married soldiers, too, military life causes tensions that call out for ministry. “The Army places a great deal of stress on the family because of mobility. Moreover, the unique nature of our operation in Germany gave troops who weren’t communicating with their spouses another reason to not communicate at all.”

How did Hurley respond to these needs for fellowship, communication and understanding? His chaplaincy focused on quarterly retreats for single soldiers, quarterly retreats for families, workshops for female soldiers, sessions in marriage enrichment, parent effectiveness and personal effectiveness training.

Hurley feels the retreats were especially significant. They involved exercises to help participants communicate, handle conflict and identify stress.

Hurley reports that “some couples told me their lives had been changed. I saw some troops spending more time with their family.” The command is supportive too, he reports. “When we chaplains run programs like this, we don’t usually spend as much time in individual counselling.”

Another chaplain who has found small-group work to be a significant form of ministry is Chaplain (LTC) James Moody, Fort Stewart, Georgia. “A lot of soldiers have no sense of direction, no sense of what’s important in life,” says Moody.

Finding Direction in Life

To help soldiers find a purpose and direction, Moody, assisted by four chaplains and three chapel activities specialists, conducts what he calls a “command support” program. “These are programs to assist the commanders with the morals and morale of soldiers. We do values clarification exercises, leadership training workshops and classes in attitudes. We do pre-marriage retreats and drug-related counselling.”

Moody concedes that many of the soldiers who participate are reluctant to come at first, “but I try to make the class interesting and try to have group activities. We try to let them teach themselves. Because of these classes, they see themselves in a new light and they can see what the Army is doing.”

For example, says Moody, “if a soldier says, ‘I’ve been trying to see my commander,’ we show him how to approach the commander.

There is tremendous need for this. Especially in the lower ranks, the grunts don't get their voices heard."

Another chaplain who defines her ministry as helping troops gain meaning in life is Chaplain (CPT) Donna Weddle, at Fort Belvoir, Virginia. "Many soldiers feel that their life and work has no meaning," says Weddle. "Some feel that they're being held against their will. Some feel they are not accomplishing anything." Isn't that true—that troops are involved in a system with little latitude for freedom? Answers Weddle: "Sometimes you can go around the wall or over the wall instead of hitting your head against the wall." She helps them find some of those strategies for coping within the system.

Weddle finds that opportunities to help troops develop a purpose in life come in both formal and informal situations. "My most meaningful experiences have been with soldiers where they work and where they live. I'm not afraid to sit down and talk. I've lived in the military community for 18 years. I can develop a good rapport because I've been in the same shoes as many of these men and women."

Says Weddle: "I see the purpose of military ministry as developing a sense of God among us. That sense comes partially from the chaplain being among the troops, picking them up when they 'bleed on the carpet.' I try to help them work within the structure so that they don't bleed on the carpet in the first place. All of us chaplains try to change the structure so that the soldier knows some sense of God's justice."

Helping Dependents

Soldier ministry can be more than ministry solely to troops. It can mean ministry that involves dependents, too. For instance, Chaplain (CPT) Everett L. Wright, stationed now at Fort Knox, Kentucky, participated in the Chaplain to Area Home Mobile Parks program (CHAMP) while he was stationed at Fort Hood, Texas, in 1976 and 1977.

"I see ministry as helping people who have needs," says Wright. "As a minister, I'm concerned about helping them meet those needs." A major concern at Fort Hood at that time was affordable housing for dependents of the troops. Many of them lived in mobile homes in the trailer parks dotting the area. (Since then the government has built additional housing.)

Describing the situation at the time of his ministry there, Wright noted that up to 95 percent of all mobile home parks in the greater Fort Hood area were soldiers and military dependents, most of them of the rank E-4 and below. "They are young families who have located in MHPs (mobile home parks) for financial reasons and because of the need to find quick housing," said Wright. "For many, it is the first time to be away from home. Many of the MHPs are geographically isolated from community resources and social activities. They are usually not aware of

the help that is available or they don't have transportation to get to some of the military/civilian helping agencies.''

The CHAMP program helped with crisis intervention; Wright himself got 30 to 40 crisis calls each month. CHAMP worked on parent-child relationships by holding parent-effectiveness training sessions in private homes or in Army buildings. In his role as catalyst, Wright and others helped convince the Army to institute a mobile health center, called "Health on Wheels," which travelled through the area providing basic care (such as immunizations) so that people from the post wouldn't flood local hospitals.

CHAMP, which began before Wright was stationed at Fort Hood and continued after he left, also drew up a directory of helping agencies off-post to which dependents could turn. The directory also included a list of mobile home parks in the area as well as chaplains on the post and local pastors.

"I made it a point to visit 10 to 15 mobile home parks every day when I first arrived," says Wright. "I knocked on doors, handing out information about CHAMP. By spending time with the managers of the mobile home parks, I got a lot of good leads about people needing help."

During the time he was with CHAMP, Wright also formalized this network by convening local pastors, citizens and mobile home park owners to discuss future trends and evaluate CHAMP's effectiveness.

CHAMP's effectiveness became especially apparent one night when a Korean woman, the wife of a GI, was found lying by the roadside, close to death. The sheriff's deputy, unable to speak Korean, contacted Wright, who found a Korean pastor in his network of contacts. Intervention by CHAMP and the Korean pastor helped save the woman's life and speed her recovery.

Another time, "we had a lady whose husband was overseas. She had a burnout in her trailer. She was in a state of shock. We called in the Catholic priest and got her husband flown home from Germany. We helped her financially. Several days later we got a thank you: 'I'm glad you were there; I don't know what I would have done if you hadn't been there'."

Confinement Facility Ministry

Another form of soldier ministry is chaplaincy in area confinement facilities. One chaplain who has found confinement facility chaplaincy to be a meaningful experience is Chaplain (CPT) Charles W. Hemming, who was at Fort Knox, Kentucky, from 1976 to 1977 and now is located at Fort Jackson, South Carolina.

"The main characteristic of this program was psychodrama. We had incarcerated soldiers act out feelings of hostility and anger. They acted out their feelings and looked inward with the help of the rest of the

group and with the help of religious resources to see why they acted out their anger in socially dysfunctional ways.

“We helped them look at their religious heritage and faith as a way of finding a solution to their problems. They learned appropriate ways of channeling anger within the military system.”

Hemming explains how the psychodrama worked: “With each new group, I’d set up a contract with each soldier, focusing on ‘What would you like to change?’ We used a protagonist’s chair (a ‘hot seat’) in the center of the room. The person in the middle was the focus of the rest of the group’s questions and feedback.

“We worked on the theory that people have to have an awareness of what they do and have to take responsibility for their actions in order to change. If a person in the hot seat realized, for example, that he got angry to protect himself, we’d ask: ‘Are there other ways to protect yourself without getting in trouble with the authority figure?’”

A result, says Hemming, is that “people saw themselves in a new light. We saw some people undergo a dramatic conversion. They came to terms with what they were and they came to terms with life. We had several men who later wrote, from the civilian world, ‘Chaplain, it’s still working.’”

Self adjustment was the theme of another form of soldier ministry conducted by Chaplain (MAJ) Robert Spiegel while he was in Fort Knox, Kentucky, from 1973 to 1976. He now is at Fort Campbell, Kentucky. “As a chaplain, I had people coming in after their first three weeks of basic training crying that they couldn’t take this life. I convinced the drill sergeants that we needed a way of handling these situations on a group basis.”

Therefore Spiegel brought in a company at a time to discuss questions such as, “Why am I in the Army? Why am I in basic training?”

The starting point for each session was the showing of documentary film about a deformed man named Leo Beuerman. Sheltered by his mother during the first part of his life, Beuerman was forced to fend for himself when she died. With the help of neighbors who rigged up a tractor that would let Beuerman lift himself onto it and drive to town where he would sell pencils, Beuerman eventually was able to become self-sufficient.

As the house lights would go up, Spiegel would ask the 100 or so troops in the room: “What things did you find helpful? What qualities did you admire?” Generally the troops answered with words such as “honesty, bravery, stick-to-it-iveness.” Then, drawing on his experience as an associate high school principal and administrator for eight years before joining the military, Spiegel would tell a story or two about one of his former pupils who had not been brave, or not been perseverant or not been honest. “The guys could relate to that, and that led us into a discussion about why people let themselves be defeated. I

tried to get people to see that when they face defeat, they have to say, 'No. No, I *can* do it.'"

Spiegel would conclude each session by asking the troops to see how much they already had improved themselves during basic training—whether it was being able to do more pushups, being able to take orders better, or whatever. "That realization helped reduce the stress for them," says Spiegel. "And it reinforced the whole purpose of the sessions: building an 'I think I can' mentality/rather than an 'I think I can't' attitude."

Home-cooked Dinners, Conversation

Another type of outreach is "Open Door," a program which Marcia Duncan and her husband, Chaplain (CPT) Greg Duncan, started when they were at Fort Bliss, Texas, from 1975 to 1977, continued when they were in Okinawa from 1977 to 1980 and conduct now at Fort Lewis, Washington.

In each location they have maintained their house as an "open door"—open to soldiers who wanted a place to have a home-cooked dinner, conversation or even a place to sleep.

Marcia Duncan relates how the program started: "When people came in for counseling from Greg and he sensed that they needed more than just a short session, he'd phone and say, 'Is there enough food for one more at the table tonight?'"

"There were times we'd get phone calls late at night and say 'Come on over.' We'd sit up 'til the wee hours of the night talking. We developed a small fellowship group in which we shared things we'd never shared before."

A number of soldiers in Okinawa were eager to accept the Duncan's hospitality because they had no interesting place to socialize that had Christian values. There were 25 to 50 soldiers who visited the Duncans on a regular basis there.

Opening the house was not without tensions. "Some people said fraternization between chaplains and enlisted men was improper," recounts Marcia Duncan. But, says Greg, "If my career is going to suffer because I'm showing people a Christian lifestyle, then my career can go to hell."

Other people wondered if inviting troops would drive a wedge between Greg and Marcia Duncan. Says Marcia: "We honor Jesus Christ in our relationship. Jesus was human; I can share my humanity with people."

Others said the Duncans would go broke. "Sure, we'd feed people, but they'd bring food to us. We've seen God provide in many ways."

One tension that Marcia had to overcome was feeling that the house had to be perfectly tidy before Greg brought anyone home. "Then

I realized that it was more important to give time to *people*, not to *things*. If you consider your house a house of God, people don't mind sleeping on the floor or reaching across the table in the kitchen to serve themselves." There are many times that it was a struggle to share time, space, privacy with troops. "But when I have this resentment," says Marcia, "I think of what a friend told me: 'You're trying to draw on your strength, not God's.' "

What I have outlined above is, to repeat, not the entire picture of either the seven ministries or the whole field of soldier ministry.

But I hope that this sketch holds up a view of how diverse the field of soldier ministry can be. I hope, too, that this article helps focus thinking on people first and programs second. The words of Chaplain Donna Weddle say it well: "It's very difficult for me to think in terms of programs. I think more in terms of goals and attitudinal changes than in terms of programs. I see the purpose of military ministry as developing a sense of God among us."

CREDO: A Venture in Ministry in the Navy

Captain Gordon E. Paulson, CHC, USN

Commander Albert W. Stott, CHC, USN

An Historical Perspective

It is now an accepted premise that partly as a result of the social upheavals and the immense problems besetting the 1960's, a drug-oriented counter-culture surfaced on the American scene and replicated itself within the military community. Increasing use and abuse of drugs throughout the Armed Forces, notably among servicemen stationed in Vietnam, became a matter of grave concern to all levels of command. The need for establishing a program to address this widespread malady eventually became a priority in the military services. Since the drug abuse/youth counter-culture outwardly manifested an inner spiritual dislocation from the perspective of military chaplains, they contended that any new approach to the dilemma would of necessity have as a goal spiritual healing.

In the early years of the '70's, in response to individual behaviors that many felt were symptomatic of societal ills, Chaplain Donald B. Harris¹ attempted to reach into the hearts and souls of naval personnel on

¹Commander Donald B. Harris, CHC, USN, an Episcopalian Priest, started CREDO in San Diego in 1971. Between active duty assignments he founded CREDO Esplanada and had programs in Santa Cruz, California, and Ft. Collins, Colorado, prior to coming back on active duty in February 1979. He is currently the Director of CREDO Great Lakes.



Captain Paulson, the Officer in Charge of CREDO, Norfolk, Virginia, is endorsed by the American Baptist Church. In addition to his BD from Bethel Theological Seminary, St. Paul, he has an MA in counseling from Chapman College, Orange, CA, an MA in alcohol studies from Pacific School of Religion, Berkeley, CA, and a DMin from McCormick Theological Seminary, Chicago, IL.



Commander Stott, the Assistant Director of CREDO, Norfolk, Virginia, is a Lutheran Church in America chaplain. He holds an MDIV from the Lutheran Theological Seminary, Philadelphia, an MA in Human Behavior from United States International University, San Diego, and a D. Min. from McCormick Theological Seminary, Chicago. He is a clinical member and an approved supervisor of the American Association for Marriage and Family Therapy, and a licensed professional counselor in both California and Virginia.

the West Coast with a ministry that was both innovative and yet traditional. Beginning with a format that utilized weekend spiritual retreats, a time-tested methodology, he interwove elements that he had borrowed from the growth and encounter group movements with elements derived from the Spanish Catholic Church Cursillo. The creative program he designed became known first as

**Chaplains
Relevance to the
Emerging
Drug
Order.**

In its infancy, CREDO was an integral part of the Navy's Drug Rehabilitation Center at the Miramar Naval Air Station, San Diego. However, by the mid 1970's, under the full sponsorship and funding of the Navy Chief of Chaplains, the thrust of CREDO entered an expanded concept of ministry and was extended to include persons struggling with other forms of human suffering. With this new direction, CREDO shed its drug mantle and its name. With a new title and an expanded mandate, CREDO became known as

**Chaplains
Religious
Enrichment
Development
Operation.**

It would appear that as our society moves into the events of the 1980's, it is struggling to dispel the spectre of the disillusionment of the late 60's and 70's. At the same time, the social/moral anarchy of that former era has become more pronounced particularly in the areas of male/female roles, marital relationships, sexual responses, personal values and individual isolationism. The contemporary posture of the populace appears to be one of futility and hopelessness. The temporary analgesic for many is the escapism of narcissism and withdrawal of commitment. It is within this milieu that CREDO provides an affirming and consistent point of reference. Opportunities are assured for people struggling with the meaning and purpose of their lives to increase the use of their capabilities and potential. Great stress in CREDO is placed on addressing the issues of one's world, loneliness and self-esteem.

The Theology of CREDO

The theology of CREDO is an implicit one rather than explicit. CREDO has a functional theology expressed through the pastoral care offered by an accepting community. Persons are viewed as sacred, valued and the

unique offspring of God. Through CREDO an alternative is offered to the prevailing mood of disillusionment and hopelessness. In the context of genuine concern, individuals are encouraged to break out of their isolation and detachment and form a community with other seekers. CREDO can be viewed as a pre-evangelistic tool designed to establish an atmosphere sympathetic to the awaking of spiritual awareness.

The ministry of CREDO is person-centered. Its mission is to provide appropriate forms of ministry for military persons and their family members to enable more responsible living. CREDO is action, change, movement. It is servicemen and women seeking personal and spiritual growth together through the formation of a community. Influenced by the momentum of the CREDO workshop, their direction is movement toward inward change in themselves, and outward change in the area of interpersonal relationships and values as they are expressed in the Navy, Marine Corps and Coast Guard. For those persons who are inspired by their workshop experience to deepen the spiritual dimensions of their life, there is also the possibility of upward movement as their relationship with God expands.

The weekend helped me to realize that the most important thing that was wrong with my life was that I was pushing God out of my life.²

Goals

From the practical dimension, the goals of CREDO include enabling participants to see life as potential, to be decisive, to discern right from wrong, to perceive reality clearly, to develop self-understanding, to be accepting of others, to be spontaneous, to clarify their own identity, to live in the present, to increase self-esteem, to develop ways to achieve positive and supportive growth experiences, to take responsibility for their life and actions, to become whole and integrated persons.

The Clergy/Lay Team

CREDO is an organized religious growth experience away from the local command, under trained leadership that provides individuals with opportunities to discern their identity as children of God, as revealed by God's Word and in creation, and affirmed through religious community. Ordained chaplains with their special gifts and vocation of pastoral care serve as the coordinators of the CREDO ministry. They are recognized representatives of God's compassion and designated aides in an individual's search for reconciliation and wholeness. In a similar manner, the trained lay team members who are mature, spiritually based, and functioning well in their personal lives become an integral ingredient in the

² Statement by a workshop participant.

catalytic process of the CREDO ministry. Through this combined consortium of personal experience and trained leadership, of lay commitment and chaplain pastoral concern, the unique forms of the CREDO approach are offered to enrich the lives of servicemen and women.

The Thrust of CREDO: The 72-Hour Workshop

The impetus for all of the CREDO ministry is derived from an awareness of God's grace mediated through the initial workshop experience. This 72-hour format seeks to talk to the secular person of sacred truths often articulated by artists of the secular world. CREDO uses the music of Janice Ian, Leonard Cohen, Paul Simon, Tom Waits, Janis Joplin, and Jackson Browne to articulate the position of men such as Augustine, Paul, Isaiah, and Jeremiah.

The participants begin as equal human beings. What they have in common is that they are pilgrims searching for their way in the world.

The CREDO workshop is a microcosm of the world with its pain and healing. It is a journey of the spirit where a group of strangers join in a pilgrimage toward a deeper understanding of one another and their own purpose in life.

From the beginning the leaders of a CREDO workshop disavow any psychotherapeutic goals. The goal is simply to experience what happens when 20 to 30 individuals, operating within the context of trust and confidentiality, seek to form a nurturing community, a family.

It is not a self-help program "to get your head fixed." It is, rather, a community forming through the presence of God and His love. CREDO's purpose as a truly therapeutic community is fundamentally to be a reconciling one.

What the CREDO workshop seeks to establish is not faith in mankind, nor faith in one's self, nor a palliative for the chaotic social order. The CREDO workshop offers, instead, a chance to open one's interior life to the balm of love, and to the further possibility of extending this gift of Divine compassion to other men and women in the Naval Service.

I never felt so loved among an entire group of people. It's been such a long time since I felt I was wanted that I started feeling better towards myself and have taken a first step into becoming me.³

The Format of the Workshop

DAY 1

I. The Fallen State of the Human Condition

A. Absence of Life Direction and of Self Respect: Interior Pain

Upon arrival at the workshop site Thursday evening, whether in a mountain retreat, a quiet rural facility or a seaside barracks, participants are

³ Statement by a workshop participant.

abruptly reminded of their fallen state, not by their artificial games and self-conscious manipulations, but by their own faltering interactions which are glimpses of the human predicament. This is underscored by an unrelenting stream of currently popular recordings by care-ridden artists playing and singing songs penned from the depths of personal experience. These poignant songs recall to the prospective community members personal acquaintance with pain, loneliness, rejection, purposelessness and such common companions as alcohol and divorce.

After this somber exposure, the participants are sent to bed in silence, pausing only to draw the name of another stranger whom they will look after unobtrusively during the rest of the weekend. In the midst of anguish, the leaven of charity is introduced.

Day 2

B. Absence of Love in Our Institutions: Social Pain

C. Absence of Love in Relationships: Interpersonal Pain

The following day the nascent community meets to grapple with an experiential appreciation of the human condition. Although not even the hint of religion has been introduced, the theological principle of the brokenness that lovelessness brings has been affirmed by the folk and rock artists, and reaffirmed by the struggling community. Personal pain spills over into an expression of social pain as the people recount possible causes of their angst: war, poverty, religiosity, neglect, broken relationships.

Day 3

II. Personal Assessment

III. Attempts at Resolution Through Support

The turning point of the experience occurs when, after days of rationalization and verbosity, the frustrated community members are instructed to go off by themselves into the "wilderness" to reflect. Alone in their aloneness, there is a chance to get things into perspective.

Indeed it is most often a searching experience. Many of the people who have convinced themselves of their intactness in the midst of chaos find that they cannot be alone with themselves for even an hour. Their anguish and even self-hatred cannot be contained. Others experience a peace they have never experienced before. Some publicly or privately profess that they have felt the presence of God. Very few are completely unmoved.

And so the pilgrimage continues: back to the music, the small groups, the impromptu meeting by a tree, on a walk, over a cup of coffee. By the evening they are anxious to rejoin to spend the last night together working on relationships which have now become vital to them. As the evening continues much is shared.

Perhaps the eloquent words of Leonard Cohen are among the most telling as he pleads:

Take my dignity . . . my form . . . my style
Take my honor . . . my courage . . . my time, but
please don't pass me by;
I'm blind but you can see
I've been blinded totally
Please don't pass me by . . .

Day 4

IV. Reconciliation and Hope

The final day arrives with some radiant, others bleary-eyed from long hours of talking through the entire night. The theme is underscored once again by the voices of secular poets, the prophets with honor in our age: The Beatles' "Here Comes the Sun," Roberta Flack singing "Bridge Over Troubled Waters," Bob Dylan affirming his faith.

The triumph is shared in several ways. Many Christians choose to celebrate through a participation in communion or some other formal worship expression. Spontaneity and respect for the sensibility of others are the rule. Many express their now-found ability to participate in caring by doing just that: getting together with new friends, sharing their dreams.

The Result

The climax of the workshop does not mark the end of a person's involvement with others or with CREDO. It is the beginning of an awareness of the ultimate response to the question, "Who is my neighbor?" Many will begin fresh relationships with their families, with those at work, and even those with whom they worship. They are motivated to deepen their lives and their faith. Those who already belong to congregations will welcome others into the fellowship they find meaningful.

At the same time, they are included in the larger CREDO community of past workshops where they can find support to accomplish their new resolves. The members of a particular workshop will attend four follow-up sessions a week apart, so that as they struggle and succeed or struggle and falter, they can return to be with those who now know them well and who are committed to their well being.

No matter what, they remain a part of the CREDO community. Regularly they receive a newsletter which contains news from their brothers and sisters around the world—some of whom they know only in spirit, some of whom they know personally. This sense of belonging makes them feel that they are the children of God.

This Side of Change

What happens beyond the basic workshop? For some participants it's the end, though the experience may never be forgotten. For most it is a be-

ginning of new facets in their lives; the development and continuation of personal growth. Many participants of the CREDO weekend are like the apostles who experienced the Transfiguration on a mountain with Jesus: they were caught up in a glimpse of higher things and wanted to remain in their mountaintop experience, yet had to return from their high and continue their daily labors. However, they brought back with them a new dimension of life and renewed strength to carry out their day-to-day existence.

It may sound like a worn cliché, but after 15 years of denying the existence of a Higher Power I realized, through CREDO, that GOD does exist in all men.⁴

Follow-ups

On the basic weekend individuals come in touch with themselves and see who they are rather than what they are. Since people never stop growing, follow-ups offer opportunities to continue that growth by resolving conflicts or tying up loose ends that surfaced in the workshop. Along with team members, individuals at CREDO find renewed sources of strength and support. It is an essential factor of the weekend experience that participants not be abandoned, so CREDO provided follow-up meetings which resemble some of the weekend workshop experiences without the music.

Follow-ups are two-hour sessions, one night a week, for four weeks in succession. The process is different for each person and each group, but has common threads. For some people the process is growth, for some it is learning how to trust again, for others learning how to express feelings. Some people in follow-ups are working on recovery from alcohol or drug addiction or co-alcoholism. Some are working through grief for a lost parent or friend or a broken relationship. Others are working on spiritual growth. Still others come to follow-ups just to be in the presence of caring people—they are working on how to let themselves be loved.

Basically, the follow-ups serve to provide continued support after the workshop for people who are trying out their new learnings. At the last meeting participants are encouraged to seek out the available support groups of local chapels, civilian churches, 12 step programs, or other special interest groups that are in the area. The continuing programs at CREDO are also discussed at the final follow-up: open group, personal confidence seminar, Bible survey, team training, spirituality workshop and others.

⁴Statement by a workshop participant

Spirituality Weekends

The spirituality weekend is intended for those persons who have already made the basic weekend workshop and who then desire to pursue the spiritual dimension of their personal growth. The key to God is found on the basic weekend in many cases by those who have either not yet found God or have lost Him, and by those who are searching. Spirituality weekends expand one's awareness of God. They give renewed faith and strength to cope with everyday living, and often help by giving spiritual skills which can resolve problems and conflicts in life.

The spirituality weekend is like a mini-retreat where emphasis is placed upon spiritual renewal and development, taking inventory of oneself, and answering vital questions. Among the important questions one may ask directly, or indirectly, are "Who am I in relation to God?" "Where did I come from?" "What am I doing now?" There are group discussions, periods of meditation, listening to appropriate music, and, the highlight of the weekend, the "Agape" meal for Christians and the "Shabat" meal for Jewish personnel. The overall tone of the entire weekend is one of joy and celebration rather than pain and sadness, and is a continued expression of the CREDO experience, with the opportunity for one to grow in faith, hope and love.

Other Opportunities for Growth

All CREDO Centers offer on-going individual counseling, marriage counseling for couples, referrals, phone contacts in time of necessity to gain support from others, CREDO family dinners, picnics, and pot-lucks.

Open group meetings conducted once a week at CREDO Centers provide continuing contact for persons who have completed a basic weekend workshop and its four follow-up sessions. Open group affords support for healing current hurts, sorting out present dilemmas or gaining insight into some areas of dysfunction. It is an opportunity to find support for making changes, trying new behavior, continuing to grow. Open group provides an opportunity to bounce ideas off people who will listen and care, to check out perceptions of new realities.

Additional growth resources are available at the various CREDO Centers. Programs such as the Personal Confidence Seminar provide an opportunity for people to gain more self-assurance and to enhance their abilities to communicate clearly. The "Walk Through the Bible" course at one Center gives a broad general survey of what the Bible is about, how and why it was written, and an understanding of the continuity of God's dealings with humankind.

In an effort to be responsive to the needs of married couples who have gone through the basic workshop, one CREDO Center has established a close working arrangement with local Marriage Encounter

groups. In exchange for the use of CREDO facilities, a fixed number of CREDO couples are able to participate in a Marriage Encounter weekend as a means of continuing the momentum of growth often begun on a CREDO workshop. There has been a spin-off benefit to the CREDO program by the influx of enthusiastic ME facilitators, first into the CREDO weekend workshop and, subsequently, into the ranks as workshop team members.

Persons who demonstrate a genuine willingness to commit their energies to becoming team members are encouraged to enroll in the intensive Team Members Training course utilizing Robert Carkhuff's helping skills techniques. The course equips potential CREDO workshop team members with the necessary communication and interpersonal relationship skills to facilitate the process of the CREDO workshop. The training is designed to help people who already have some skills to sharpen and refine them with practice. Lab experience, using the skills of listening and reflecting both feelings and content of what is heard, are an integral part of training.

Some Feedback

Even as individuals experience new horizons in personal growth, CREDO chaplains are continuously developing new growth edges for the ever expanding CREDO ministry. The CREDO chaplains view their role not only as one who does ministry in a slightly different way than chapel oriented programs, but as part of the larger team working to bring God to man and man to God.

"What happens to a person when he/she gets involved with CREDO?" is a question that is frequently asked. One chaplain who experienced the workshop as a participant described it in these words:

From a chaplain's perspective, and drawing from the theologian's word bank, terms like grace and hope, contrition and repentance, assurance and sanctification come in mind. I would guess the majority of persons I have been to CREDO with, or worked with following a CREDO experience, could not claim the words as their own. Nor should they, for each perceives out of a particular context. But their perceptions of self, their self in relation to others and to God, changes. Not all to be sure, and not all with equal intensity or depth, to be sure, but far more than not and many more than not any.

And as the chaplain works in consonance with many adventures and approaches to ministry, and sees how the Spirit works in many ways to touch the lives of God's people; for this chaplain what I have seen and experienced myself in the CREDO process, is enough to trust and integrate CREDO into the whole of Religious Programs for which I am held accountable.

The CREDO program has received strong chain of command support. One command boasts that forty percent of their personnel have been through the workshop experience.

In a recent letter of appreciation to Commander Naval Base, RADM L. Meyer, former commanding officer of *USS John F. Kennedy* (CV67) said:

A recent random sampling of personnel referred to CREDO by the Senior Chaplain and Medical Officers indicated the abrupt dramatic change in individual attitudes and behavior patterns was not simply a temporary response to the emotional impact of the weekend itself, but has become a lasting alteration in their life style.

Captain W. N. Johnson, Commanding Officer, *USS Jason* (AR-3) in a 15 September 1980 letter to the Chief of Chaplains, wrote concerning his perceptions about the value of CREDO programs in his command.

CREDO has been, and continues to be, a valuable resource which I have utilized to a significant extent. Not only does CREDO help deeply troubled and distressed persons, but it is of great assistance to those seeking to more adequately cope with the normal stress of daily living. Inevitably, these persons have returned to the command from their weekend experience having achieved a significantly improved mental outlook and a healthier perspective on their individual circumstances, and in the process, these persons have become better, more productive sailors.

Most of the people who have participated in a CREDO workshop speak of their experience afterward in glowing terms. Many feel the workshop has been the most significant experience of their lives.

I am very grateful for my CREDO weekend; I know it was the most important and significant weekend of my life.⁵

I went back to church . . . I feel I've started a new life . . . so many things have happened since I came back that it's hard to explain. My real father and I are communicating for the first time in my life.⁶

Not everyone who comes on the CREDO workshop has an overwhelmingly positive experience. However, everyone does have an experience such that (s)he will never be the same again, never see other people or the world in quite the same way again. All throughout a workshop, every participant has had the opportunity to gain new insights, try on new behavior, see their experiences through other's perspectives, and to share important moments of other people's lives. How could a person go through that unchanged?

⁵ Statement by a workshop participant

⁶ Statement by a workshop participant

Conclusion

In the years ahead it is anticipated that CREDO will continue to be wholistic in design, ministering to persons struggling with the deep spiritual issues of life. CREDO as a dynamic ministry can be further modified to address the full gamut of identified and oblique spiritual, religious, and human need. As a pastoral care ministry, it operates from the basic premise that when human concerns, regardless of origin or present manifestation, are addressed in the context of faith by genuinely caring and loving people change and growth result. This comprehensive approach to ministry, which has been experienced by over 15,000 persons, is grounded in the belief that the substance of ministry is not only in the perpetuation of religious truth, but in discovering ways to respond effectively to bring the love, grace and healing of God to bear at the point of human need. As a Navy Chaplain Corps Program, CREDO is in the vanguard of ministry responding aggressively and imaginatively to enhance chapel and command religious programs.

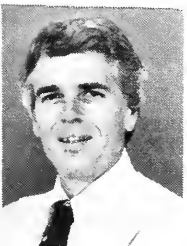
Young Adults, the Popular Arts and the Bible

Robert Short

Young Adults in the Service—God’s Most Fertile Soil?

A friend of mine once remarked that he thought adolescence was that period in people’s lives which God had designed especially for their hearing and understanding the gospel. I’m inclined to agree with this view, and—consciously or unconsciously—I suppose I always have. When writers write, they of course always have more or less clearly defined views of their audiences in mind. And I can see now that either in the back of my mind or else firmly in its forefront, I’ve always been carrying on a conversation with young adult readers—those “wild and crazy” folks of college or later high school age. At times there have been others I’ve tried hard to speak to in my books. There are many places where I’ve hoped the scholarly community would listen; there are certain sections where I’ve desperately wanted the clergy to pay close attention. But even in these cases, I’ve always wanted to say what I’ve said in a way that even a high school junior could understand and take to heart.

In my view, this approach is not guilty of “speaking down” to anyone. It is simply the attempt to use the idiom and thought forms of culture’s most basic intellectual common denominator—the young adult—and to say whatever one has to say with their same directness, energy, simplicity and lack of academic snobbery. I’m convinced there’s nothing worth expressing that cannot be expressed in this way. Luther was at his absolute best in his shorter catechism, written primarily for children. Wesley’s sermons were designed for uneducated coal miners. The great Karl Barth was not so profound nor so complex that he could not express his thoughts in marvelously down-to-earth sermons for convicts, most of whom were on the younger side and far from being well-educated. “When the plain truth is in question,” wrote Franz Kafka,



Author/speaker, Robert Short is director of *Robert Short’s Visual Programs* in Wilmette, Illinois, a speaking agency for religious programs. His books are *The Gospel According to Peanuts*, *The Parables of Peanuts*, *A Time to Be Born—A Time to Die*, and *Something to Believe In*. He holds graduate degrees from North Texas State University and Perkins School of Theology in Dallas.

“great minds discard the niceties of refinement.” Or, as Nobel Prize chemist Irving Langmuir once said: “Any person who can’t explain his work to a fourteen-year-old is a charlatan.”

So for these reasons young adults more than any other audience, have not only been the guide for *how* I’ve wanted to express myself, but—to return to an earlier point—they have also been that single group to whom I feel it is *most fruitful* to speak. And this is because I believe this group of folks, more than any other, is the most spiritually open or “up for grabs.”

When a missile is sent toward a particular trajectory in outer space, there is a “window” of precisely converging circumstances—speed, time, location, etc.—through which this missile must pass if it’s to hit its mark. Otherwise it’s, “Bye bye, missile.” If there is a time in the development of personality which, more than any other time, furnishes such a window of passage for the Word of God into our hearts, I believe young adulthood is it.

In the lives of most young adults, “all hell” is breaking loose. Everything fixed, secure and nailed down from their childhoods is now coming unstuck. Biologically, of course, they have energy to burn. But when it comes to answers for the countless burning questions they now tend to be filled with, these are in painfully short supply. For the first time in their lives—and perhaps for the last!—they are usually beginning to ask those very questions which are made to order for the answers of the Christian message. The window is flung open, consciously or unconsciously seeking that fresh new wind of the Spirit. And something is going to go through this window, for it opens onto a spiritual vacuum that must be filled. If at this point it’s not the Spirit of God that fills this vacuum, it will of course be filled by some other spirit. The window will usually then be closed and the opportunity missed—at least for now, maybe forever. For just as “it’s hard to teach an old dog new tricks,” it’s difficult—but not impossible—to teach “older” people the message of the New Testament. J. D. Salinger probably had this very hard fact of life in mind when in *Catcher in the Rye* he has Holden Caulfield say: “You hate to tell *new* stuff to somebody around a hundred years old.” (To the sixteen-year-old Holden, that was about anyone over thirty.) There is a time and a season for everything. And, as I see it, the best time and season for catching men and women for Christ is when they are young adults.

But this raises the question of why churches and priests and pastors tend to allow this age-group to go begging. I think answers here are plentiful when we take a moment to consider the matter. First, the frustrations are formidable in dealing with such an emotionally and intellectually unstable group, as this one tends to be. And secondly, even though this group may have the greatest *spiritual* potential, materially they usually have next to nothing. That is, most of them don’t have two dimes to

rub together in their jeans, and everyone knows it takes money to run any highly visible ecclesiastical program. Also, I think many of us with gray in our hair (or with no hair) tend to be intimidated by this group and their sometimes wild antics. We fear that we'll be judged by them to be "out of it" or old sticks-in-the-mud "around a hundred years old." But I don't believe we should lay this unnecessary burden on ourselves. In my experience more of them are looking for a strong but kind authority figure than for a "buddy."

The military chaplaincy, I should think, is in a particularly advantageous position for bringing spiritual meaning into the lives of young adults. Many of these youngsters are in the military in the first place just because they are deeply "mixed up" and are looking for answers to life's "big questions." They feel the military will at least give them the job security they need for being free to pursue on their own time the *meaning* of happiness. Naturally, they are not looking to the military itself for the answer to the question of life's meaning. But they do expect the military to provide a stable "base" of operations—a base from which they can try to work out their own salvation in fear and trembling. As long as chaplains recognize this general spiritual situation of most young adults on military bases, it seems to me that this is an important first step in moving into that opening which God himself has provided. "How else but through a broken heart/May Lord Christ enter in?" asked Oscar Wilde.¹ It may be difficult to see "broken hearts" in many of these young adults, with their seemingly frivolous and care-free attitudes. But their hearts are obviously restless. And all of their frivolity and wild behavior is usually only an attempt to escape from this restlessness or, in many cases, only a thinly disguised cry for help.

The Bible

In recent years one of the books that has influenced me most is James Smart's *The Strange Silence of the Bible in the Church*.² Smart taught biblical interpretation at Union Seminary in New York before he recently retired. Using this well-placed vantage point to survey all of the troubles that assail the Church, Smart is "convinced" that

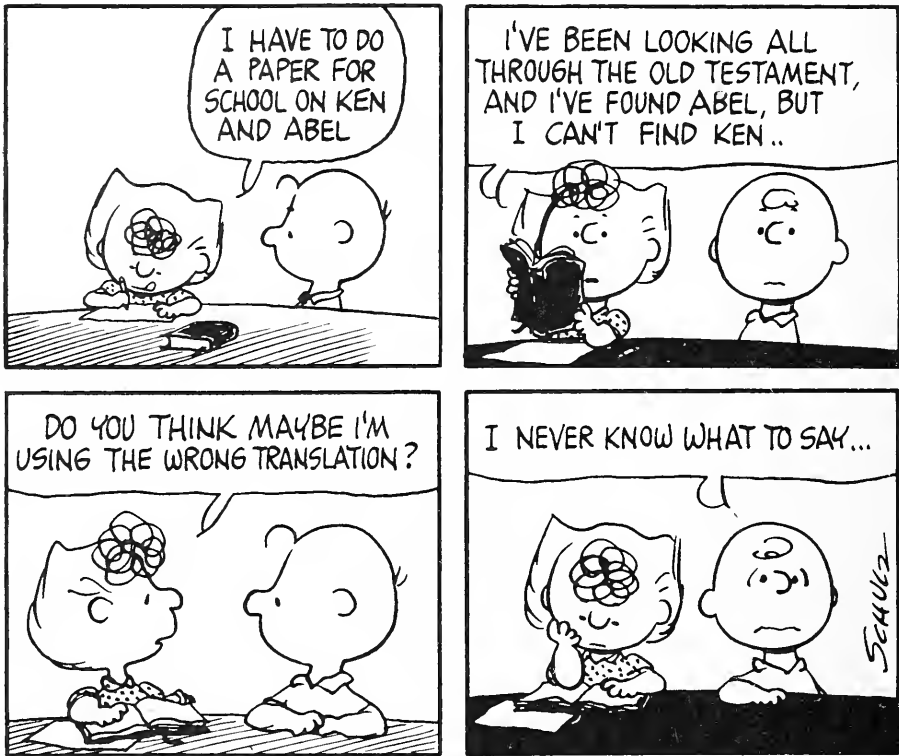
. . . a steady decline in the educational use of the Bible in the church, and a mounting ignorance of the contents of the Bible among members of the church . . . constitutes the crisis beneath all the other cries that endanger the church's future.³

¹Oscar Wilde, "The Ballad of Reading Gaol," quoted in *The Literature of England* (Chicago: Scott, Foresman & Co., 1948), p. 891.

²James D. Smart, *The Strange Silence of the Bible in the Church: A Study in Hermeneutics* (Philadelphia: The Westminster Press, 1970).

³*Ibid.*, p. 10.

“A mounting ignorance of the contents of the Bible”?! What could Smart possibly mean by this? Well, I don’t know about the experience of most military chaplains, but the knowledge of the Bible of most young adults I talk to (and I talk to many of them), rarely goes beyond Sally Brown s in *Peanuts*:



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“Take away the Scriptures,” says Smart, “and the church, with all its members, begins to go blind, so that it becomes incapable of being redemptive salt in the contemporary world. The disaster spreads from the Church to the community for which the church is responsible and which it exists to serve.”⁴

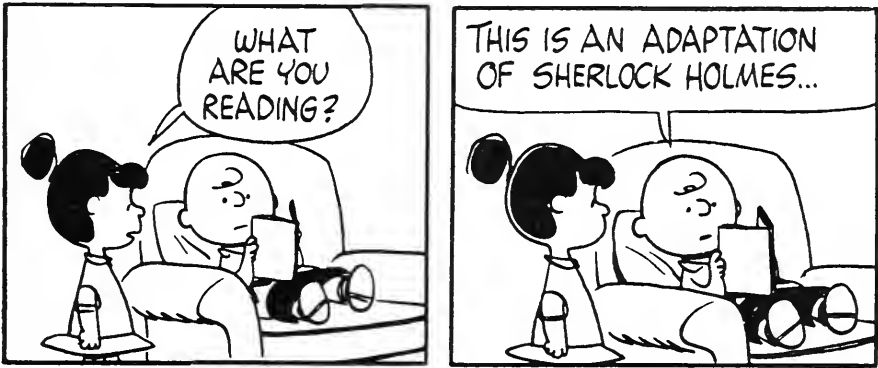
But the major concern of Smart’s book is the disastrous silence of the Bible *in* the church. Everything he says is true and here is a book that desperately needs to be heard by the church. But the point *I* now want to emphasize is silence of the Bible as the church moves out into the “contemporary world” or into “the community for which the church is responsible.” It may even be that the church will never learn to appreciate the Bible properly until it first makes a serious attempt to share it with others in the larger community. Just as we can only “gain” our lives by losing them, perhaps we can likewise only “have” the Bible by learning to share it.

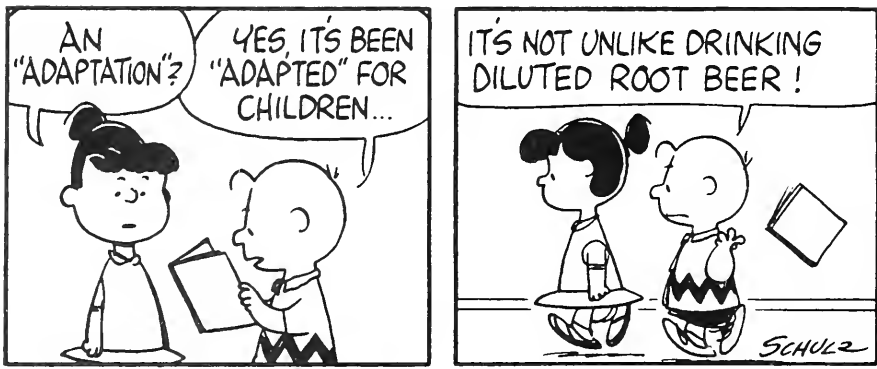
⁴*Ibid.*, p. 32.

I look upon Scripture as a kind of raw, super-charged energy field that has its own power to “reach out and touch someone.” And working with a power like this, about the most effective thing Christians can do is to stay out of its way—that is, to bring others into uninsulated, open contact with this high voltage, primordial power source and let it do the rest. I’m sure most ministers have had the awesome experience of watching nothing more than a few words of Scripture snap a person’s life around 180 degrees and keep it snapped. In situations like this we are again shocked and humbled to realize that we are little more than passive purveyors of a living power that we have little control over.

I am constantly amazed (and often happily amused) by the letters I receive from people who claim they have been deeply effected by something “I” have written. The pattern is almost always the same. They begin by thanking me for the way “my book” has helped them. But then, as I read further, I learn almost invariably that it wasn’t “my book” that helped them. It’s usually a *single verse* of Scripture that I’ve quoted. And in this way it’s so often a single live wire from the Bible that causes everything to “click” and fall into place, that turns the small switch, that pushes just the right button. This kind of experience was at the very center of the lives of people like Augustine, Luther and Wesley, and it is an experience that can just as easily occur today. Scripture also has that ability to lie in wait in the mind, even way back in subconscious regions, just waiting for that break in the heart enabling it to rush in, bringing light into the darkness.

But the point of what I’m saying is simply this: just as the role of Scripture has been disastrously downplayed *in* the church, it is also overlooked in its very own ability to attract, reach out and deeply hook the “outsider.” We don’t trust Scripture to speak for itself. At best, we feel we have to teach and preach *about* Scripture, without allowing it to do its own teaching and preaching. We often feel it has to be “adapted” for a particular audience. And *adaptation* usually means a sickenly sweet *dilution*—which usually meets with this kind of response:





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Smart has a strong, germane comment to make at this point:

One would expect the church school to have some effectiveness in introducing children and young people to the contents of the Bible. But the Bible is not exactly a children's book and the attempts to make it one can succeed in making it a book that is left behind with childhood. Add to that the fact that teenagers today desert the church school at about the age when they might begin a more constructive and interesting stage in their religious education. Take into account also the origin of many teachers in a precritical, pietistic, and highly individualistic orientation to the Bible, and the brevity of the time in which the education of youth is expected to take place, and all in all, it is not surprising that the church school has more often contributed to the silencing of the Scriptures than to a genuine understanding of them. Attempts at revolution in the church school are defeated consistently by the fact that it exists in the context of an adult congregation that considers an intimate knowledge of the Scriptures unessential in what it takes to be the Christian life.⁵

At one place in Shakespeare's *Richard III*, a frenzied Richard screams at a messenger who refuses to come to the point:

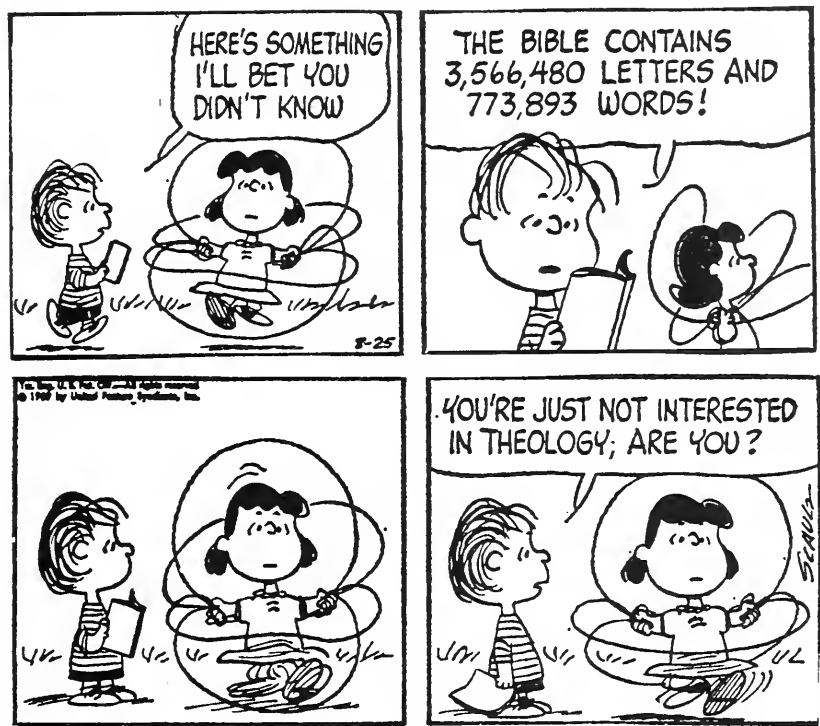
Why dost thou run so many mile about
When thou mayst tell thy tale a nearer way?
Once more, what news? (V. iv)

I think this must be the way the hard-pressed world often feels about the good news of the Christian message. Why don't we get to the point? Once more, what news?! We are, of course, getting to the point when we get to Scripture. But even here we tend to "run so many mile about." We first want to talk *about* Scripture and in this way once more appear to the world to be hedging or beating around the bush. Smart writes about our tendency to approach the Bible "as the anatomist dissects a corpse, turning up a vast amount of valuable factual material but inhibiting any living converse with the authors"⁶ The "factual material" can be

⁵ *Ibid.*, p. 170.

⁶ *Ibid.*, p. 48.

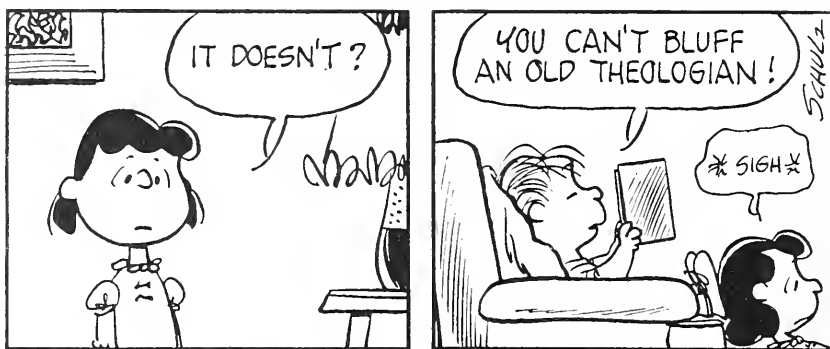
gosh-awfully interesting, of course. But its ability to change people very deeply works about the same as in this little scene:



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But Scripture is not only its own best spokesperson. It is also its own best interpreter. If there's anything that can protect us from a faulty or a one-sided interpretation of Scripture, it's more Scripture. In their encounter in the wilderness, when Satan quotes Scripture to Jesus, Jesus "one-ups" Satan by countering with more Scripture, not less. We've all known people who are good at throwing chapter and verse at us. But this usually means these people have only learned their favorite texts while ignoring much else. There's no better defense against those who would bluff us with Scripture, than to know it better than they do—thus:





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In recent years, many young adults seem to have found their way to the plan, undiluted Biblical testimony without much help from anyone. Phenomena such as “the Jesus Movement” and the popularity of new kinds of religious music like *Godspell* and *Jesus Christ Superstar* witness to the fact that many young people will sooner or later discover on their own the source of the nourishment they need. But many, many more could be eating and drinking at this richest of all tables and coming to it much earlier. Ultimately, they’ll never find what they’re all looking for anywhere else. Then why don’t we get to the point? Why don’t we expose them to God’s raw dynamite sooner? Why do we “run so many mile about” when we may tell our tale a nearer way? Do we think we ourselves have some better Word for them?

I doubt it.

The Popular Arts

What I’m about to say now could easily sound like a flat contradiction of everything I’ve just finished saying. For I’ve been advocating that we can do nothing more effective than to clear a straight path between youngsters and the straightforward, unembellished Word of Scripture. And yet I now want to make as strong a case as I can for placing the popular arts *between* many young adults and the Bible, just as “the Popular Arts” is placed between “Young Adults” and “the Bible” in the title of this article. Something tells me I should explain. So here’s a story that should help—an oldie but a goodie.

A farmer sells a mule to a city feller and explains that the only way to get the beast moving is with loving and gentle words. The farmer says goodbye and the city feller gently asks his newly acquired mule to come along. Nothing happens. Guessing that he’s not being loving enough, the city feller is soon seen kissing the mule’s nose and whispering sweet nothings in its ears. But still the jackass doesn’t budge. At this point the farmer happens back by and immediately senses the problem. So he picks up a two-by-four to smash between the mule’s eyes when the city feller shouts: “Wait! I thought you said the only way to get this

brute to move was to speak lovingly and gently to it.” To which the farmer replies: “Yep. But you’ve got to get its attention first.”

This well-known punchline explains perfectly the strategy I’m now advocating. Kierkegaard called it “indirect communication,” which simply means first getting people’s attention by discussing what *they* want to discuss, in order to bring them around to what *you* want to discuss. St. Paul called it “meeting people half-way.” “I always try to meet everyone half-way,” said Paul, “so that they may be saved” (I Cor. 10:33, NEB).

To use another analogy, those of us who are fishers of men and women, should become more adapt at using *bait*, and more skilled at using different types of bait for attracting different types of fish. My own ministry is largely to young adults. So I use “the popular arts” for bait. Why the popular arts? Precisely because they’re *popular*—especially with younger people.

I have no complaints at all about the number of college campuses I speak on, or the number of kids who come out to hear me, or the number of young people who are reading my books. My publishers won’t even publish a hardcover edition of my books because they know that most of the people who read them are youngsters who can’t afford the more expensive editions. But I would guess that not ten percent of these youngsters are expecting such a strong dose of biblical Christianity when they first crack one of my books or come out to see one of my programs. They expect—and get—a lot of laughs from their favorite comic strips. They expect—and get—illustrated discussions about things they know and are “into”—like novelist Kurt Vonnegut, or *Playboy* and today’s sexual wilderness, or the current fascination with “outer space,” or films like *The Exorcist* and *Star Wars*, and so on. All of this they expect and all of this they get, but they also get a lot more. But I’m sure very few of them would cross the street to listen to this Christian “more” if it were presented to them in the traditionally direct and strictly verbal way of preaching.

This approach may seem to be one of “sneaking up” on people. And so it is. But it’s also why Kierkegaard could say:

If one is to lift up the whole age one must truly know it. That is why those ministers who begin at once with orthodoxy have so little effect and only on few One must begin with paganism If one begins immediately with Christianity then they say: that is nothing for us—and they are immediately on their guard.⁷

“The deception,” Kierkegaard goes on to say, “consists in the fact that one talks thus merely to get to the religious theme.”⁸ “Deception” as a

⁷ *The Journals of Søren Kierkegaard*, ed. and tr. Alexander Dru (London: Oxford University Press, 1959), p. 201.

⁸ Søren Kierkegaard, *The Point of View for My Work as an Author* (New York: Harper and Brothers, 1962), p. 41.

technique in Christian evangelism! Almost sounds blasphemous, doesn't it? But anyone with such objections should have his or her attention called to the "undercover" means St. Paul was willing to employ in order that *he* "might win the more":

To the Jews I became as a Jew, in order to win the Jews: to those under the law I became as one under the law—though not being myself under the law—that I might win those under the law. To those outside the law I became as one outside the law To the weak I became weak, that I might win the weak. I have become all things to all men, that I might by all means save some (I Cor. 9: 20–22).

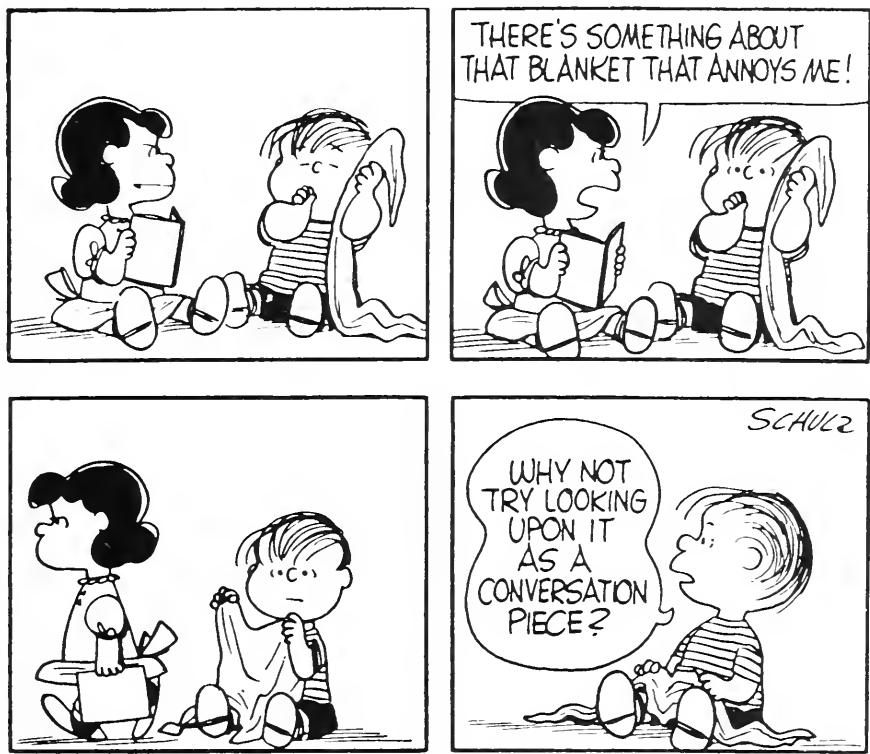
In my attempts to "get the attention" of young adults, I'm really using two very simple tricks. First, I'm using popular arts that are *loaded* theologically or biblically. And by "loaded" I mean in the first place that many popular arts often contain biblical or theological elements that are *intentionally* placed inside them by the artist. Charles Schulz's *Peanuts* is a good example here. Here is an artist who, as Schulz has said, intends "to preach in these cartoons."⁹ But usually this "preaching" is done in a very subtle way. So my job, in a case like this, is simply to "unshell" *Peanuts*, if I may resort to such an outrageous pun. Schulz very often—but not always—is giving the church a fresh new *parable* to use, and the job of the church is to explicate these parables. Just as with the parables of Jesus, these new parables not only can capture an audience's attention, but then they also have something to say once this attention is caught. They are "loaded" with a powerful charge that is biblically or theologically relevant.

But a work of art can also be *unintentionally* loaded in a biblical or theological way. Biblical scholars have shown that in the case of the parables, Jesus often made use of stories or little scenes that *already* existed. In these cases Jesus injected his *own* meaning into them. Likewise a work of popular art may not have been originally intended for the use to which we put it. But this doesn't matter. Such a work of art can still be—whether intentionally or unintentionally or who knows?—an excellent illustration or parable or attention-getter for something we want to say. For instance, in my latest book, *Something to Believe In*, I use the work of twenty-six different comic strip artists. No doubt most of these cartoonists were completely surprised that some cartoon of theirs was going to be used to illustrate a point in a religious book. But in a way this makes for an even stronger illustration. For it says that the truth I'm pointing to can also be seen by other people from perhaps completely different points of view. This truth is thus confirmed by a totally disinterested party. In this case the work of art is "unintentionally loaded." That is, the interpretation that has been given to the cartoon or other

⁹Quoted in Robert L. Short, *The Parables of Peanuts* (New York: Harper & Row, 1968), p. 3.

work of art fits the work perfectly, and hence makes it a strong and fitting illustration for what I want to say, regardless of the artist's intentions.

Nevertheless, in spite of these explanations, I know there still may be some scepticism. There may be annoyance on the part of those who feel that this placement of the popular arts between the Bible and young adults is unnecessarily indirect or roundabout. Indeed, there may be those young adults of whom it is not true that "you've got to get their attention first." We may already have their attention. They may already be open, ready and waiting to hear the word of God. But my guess is that, in most cases, conversation has got to be initiated at another level. And in the popular arts we have no better meaning-full or loaded "conversation pieces" available for meeting the young adult halfway.



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So while the first trick I use involves making use of the *popular*, the second is to use as many *pictures* as possible. I've never written a book that doesn't contain a lot of cartoons or photographs or both; and likewise when I speak I usually rely heavily on slides of cartoons, photographs from contemporary life and scenes from current popular films. In this visual age we need to become better at using visual aids in catching and holding people's attention. "Show and tell" is always more effective than merely "tell." The Word of God in Jesus Christ was not simply a matter of words. The Word became flesh. Likewise the lives of Christians are not just a matter of preaching or telling. There must also be

showing or practicing. And when we communicate it should be the same. People learn through their eyes as well as their ears. And our age is one that is particularly visually oriented.

Protestantism has been especially shy of making use of visual imagery in its communication skills. No doubt this hesitancy grows out of the Old Testament's strictures against images. But this hasn't always been the case with Protestants. For instance, as Roland Bainton can tell us of the Reformation's rapid spread through Germany:

This success was achieved through a wave of propaganda unequaled hitherto and in its precise form never repeated. The primary tools were the tract and the cartoon.¹⁰

And reproduction of visual images wasn't all that easy during the time of the Reformation. But such reproduction is easy enough today. We are no longer limited by problems of technology; we are now only limited by our image-inations and our wills.

Young Adults, the Popular Arts and the Bible. Should we really be interested in making better use of the popular arts as this kind of bait for bringing together young adults and the Bible? If we listen closely to the Bible I believe we'll conclude that we should. For "indeed he said nothing to them without a parable" (Matt. 13:34; Mark 4:34).

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Some Fishing Equipment for Fishers of Men

Chaplain (MAJ) Gary T. Sanford

There is nothing more frustrating, and at the same time rewarding, than attempting to minister to young soldiers. It is as frustrating, I'm sure, as it was for those who attempted to minister to me at that age. Whether in uniform or civilian clothes, young people are a challenge to parents, teachers, preachers, employers, and supervisors. The attempt to minister to young people with no faith or "borrowed" faith and to lead them to a personal, committed faith sends many of us chaplains back to the drawing boards, off on TDY trips, or into our prayer closets. Some even leave the Army.

More than ever, young soldiers today are coming from broken homes and broken relationships. They are often love-starved, lack self-esteem and confidence, and are desperately looking for God's plan in their lives. They lack strong, positive support groups and feel a desperate need to be accepted. The pressure is to be macho. This does not allow being a committed man or woman of God and being involved in some chapel or church downtown.

"What's wrong with you?" the Christian may be asked. "Are you with the CID or something?" "Must be a drag to be so straight isn't it?" "What do you do for thrills, man?" Peer pressure against becoming a part of the "God Squad" has never been greater. "Do what turns you on," says the bumper sticker. Believe me, that is what they are doing. The so-called "new morality" is nothing more than a return to the old immorality.

The primary problems of the young soldier today are drugs and booze. Alcohol, drugs, and sexual abuse are nothing more than results of boredom, loneliness, frustration and anger. Driving a friend of ours from the United States down the streets of one of our installations in Germany four years ago, we heard him remark, "What's wrong with these people?"



Chaplain Sanford is associated with the Evangelical Free Church of America. He is presently serving with the Division Artillery, 1st Cavalry Division, Ft. Hood, TX., and recently completed a year's work in CPE. The above article is based on his extensive troop ministry experience in the U.S., Germany and Vietnam.

They look sick!’’ All you have to do today, at any installation, is visit the local ‘‘watering holes’’ at the mess hall, motor pool, barracks, or the field and you’ll see many of the same sad faces. There’s almost a feeling, at times, of hopelessness. So why not get drunk? Why not get high? Why not head down to ‘‘D’’ street and see who you can find for a one-night stand?

And the chaplain? Well, maybe he can get me out of my unit! Maybe he can get me out of Fort Polk. Maybe he can get me out of my levy to Germany. Maybe he can get me out of the Army. Maybe he can rescue my marriage (now that we’ve totally ruined our relationship). But, go to church? Get religion? A commitment to Christ? Getting born again? A part of the moral majority? ‘‘Come on chaplain, I’m not ready for that ‘old time religion.’ Besides, there are too many hypocrites out there, especially those money-hungry TV preachers.’’

So, why not head back to Minneapolis, to a nice comfortable suburban church? You just ring the bell on Sunday morning and there they are, right?

I enjoy working with soldiers because it *is* a challenge. I continue to see exciting things happening in their lives. I am hanging in there because I believe our young soldiers need and deserve all the help that people outside the Army are getting. Just as others ministered to me when I was growing up, I hope to minister to them.

But *how* do you minister to a group that, for the most part, doesn’t want to be ministered to? How do you attract soldiers from so many different backgrounds, with so many different personalities, hang-ups and interests? I Corinthians 9:16–23 gives a hint: ‘‘All things to all men in order to win some.’’ It’s like a fishing trip. If they aren’t hitting on worms, give ‘em minnows. If they like artificial bait, give it to ‘em. What attracts some sends others to the bottom. But they all have one thing in common—they’re hungry. So it is with young soldiers. And the food that can really satisfy them is God’s love.

Whatever way we can communicate God’s love and transforming power, let’s give it a try. God has called us to be fishers of men and each of us has a large tackle box of lures. You don’t catch fish by leaving the tackle box closed and constantly saying, ‘‘Well, they’re not biting anyway!’’ Let me open my spiritual tackle box here and share some of the lures I’ve found to be successful.

Build a Team

I Corinthians 12 makes it clear that Christians are members of one body. The foot is not more important than the arm nor the mouth more important than the ears. In Acts 2 and 3 it is clear that the early church was a team. They functioned as a family in Christ. The strong helped the weak, the rich shared with the poor, all ministered to each other.

At the Red Team Chapel at Fort Hood, Texas, we have made a major effort to create a team among the chaplains and chapel activities specialists. This means fellowship and ministry together. We share our unique gifts and talents. No CAS or chaplain is more important than any other one. We all need each other. When one is struggling we pick him up. When one is weeping we weep with him. We laugh and cry and share together as a team. We are a ministering family created out of the chapel staff.

This attitude is carried over to the laymen and women of the chapel. We had a retreat that brought our women closer together. It empowered them more for ministry with their families and within the community than anything we had done in the chapel. Our men are active in many ways in friendship, evangelism, home and unit Bible studies, and visitation of hospital patients and friends. Dinners are held consistently at homes to build strong support groups within the chapel family. A parish development retreat was held last year for 50 of our chapel family. A Sunday school Bible camp was conducted for our staff and laymen to build Christian support groups among our young people. Like the theme song of Pittsburgh Pirates two years ago, *We Are Family*. We have worked at building that family so that when a new soldier attends our chapel for the first time, he is engulfed in God's love. We have fifteen to twenty new people in our chapel each Sunday. Most have been invited by individuals who asked them to come and meet the family. We then challenge them to get involved. As one of our chaplains keeps saying, "Run a church like a church, and you've got a living, loving family relationship, full of young soldiers."

Christian Education

When we were building our chapel family three years ago, the question was asked, "Where's the Sunday school?" Well, the answer was, "There isn't any Sunday school." The fact was, we hardly had any *people*, period!

But we started with what we had. I'm a firm believer in growth in Christian faith (II Peter 1 and II Timothy 2:15). Once you get a soldier involved in the chapel family, you do him a tremendous dis-service if you don't provide him an opportunity not only to make a commitment to Christ but also to become mature in his faith. We have too many "baby bottle Christians" crawling around churches today. They have never been shown how to grow in the grace and knowledge of our Lord.

We now have 55 to 85 in our Sunday school. We have 40 signed up for and committed to the "Daily Walk," a one-year trip through the Bible. Wednesday evenings we discuss the week's readings at our Bible study. A challenging Christian education program is an essential part of a strong chapel soldier ministry.

A Well-Rounded Music Program

The universal language for young people is music. While building our chapel family and Christian education program, we prayed for talented musicians. We felt a dynamic music program would attract soldiers as well as families. We have three choirs at our chapel: "God's Children" (a Black Gospel choir voted number one in Central Texas last year), the "Gospel Heirs" (our traditional chapel choir) and "God's Little Children" (our children's choir). All have active schedules, not only at our services, but at other chapels, churches, jails, and hospitals. Musical prayer breakfasts and luncheons have brought many new soldiers to our chapel and other churches.

While singing together, deep Christian support-group relationships are built that carry over into the week from field to barracks. Friendship evangelism takes place all week as choir members invite friends out to services and rehearsals. We have also brought in many special groups such as "Friendship Ministries," "The Johnny Gomez Trio," "The Revelation Singers," and many of the key gospel choirs in the area. The key is not only to be making a joyful noise in the chapel, but wherever the soldiers are. We take singing groups, and groups like the "Covenant Players" to the mess halls, out to the field, and into the service clubs. You've got to go where they are, not just invite them to see you. You'd be surprised what happens when you walk the extra mile and sing the extra note on their turf.

Retreat Ministries

One of our most productive means of ministering to active as well as inactive church people has been via an aggressive retreat ministry. We have had single soldier retreats, marriage enrichment retreats, parish development retreats, summer youth Bible camps, and commander/first sergeant retreats. In Germany, we would take a whole company of soldiers and their dependents to Berchtesgaden for four days. During informal discussions, worship services and recreation, positive relationships were built. The key to these retreats is the involvement of lay people from the chapel. From a trusting relationship comes the opportunity to share one's faith, often resulting in a commitment to the Lord.

Soldiers are looking for action and excitement. From ski retreats to canoeing through rapids, you have endless opportunities for winning some listening ears. Being a Christian isn't a negative thing. It is a positive addiction to a God who loves, and to a people for whom He died and rose again. Retreat ministries have been the dynamite that has blown many a bored, angry, lonely, and apathetic soldier out of the barracks and into a positive trip with God and man.

In our Red Team Dining Facility we have, hanging on the walls by the chow lines, two large plywood chapels. On them are pictures of

soldiers enjoying retreats or chapel activities. Three times a day, others are reminded that maybe being a Christian isn't a boring trip. Maybe there are some *real* people in the church. Maybe there is an alternative to drugs, booze, loneliness, and apathy. "Maybe I'll try that ski trip. A busted leg wouldn't be as bad as my busted head right now. Sign me up, Chaplain!"

A young soldier from our TAB Battery attended our Christmas canoe trip right before Christmas. Up to that time, all he could say to me was, "I want out." After two days of riding the canoe with me and having "a blast" with many other young soldiers, he started building some support groups for himself. Now he is too busy to want out and his self-esteem is going up every day.

Thanksgiving Day we loaded up our families and a bunch of troops, following our church service and an excellent meal at the mess hall, and went to Toledo Bend Lake in Louisiana. Fishing, cookouts, devotions and discussions around the camp fire. What a way for some of our young troops and some families to spend an otherwise boring Thanksgiving! A visiting "Youth For Christ" director recently said, "Except for the fact that your gang is a little older than mine and wear uniforms, it's like a big 'Youth For Christ' center here." Once again, "All things to all men in order to win some."

Lay Ministries

I have touched on team building, but I need to elaborate on the importance I attach to this area of lay ministry. There is nothing more exciting than ministry in the field, barracks, hospital, and in the homes, *without* a chaplain being there. Three years ago, two chaplains and a few families did most of the ministry at the Red Team Chapel. Today, the lay people are carrying the brunt of the load. Our command sergeant major said to me, as I was returning from leave, "That place gets along just as good without you, Chaplain." (I must say that remark deflated my ego. When I regained consciousness, however, I said to myself, "Praise the Lord! That's what I'm here for.")

Since many of our soldiers are young in their faith, we try to start them working with some of the "older" Christians. There are many opportunities for them to be a part of a Bible class, discussion or visitation group. It's exciting for me to go to the field or a gun position and discover a worship service or Bible study taking place.

We have a chapel representative program that has been very productive. One individual is selected from each battery or company to meet the first Monday of the month with the chaplain and chapel activities specialist personnel. At this meeting, unit and personal concerns are shared. Each chapel representative is also given a detailed sketch of the events at the chapel and in the Christian community for the next month. Their job is to put up flyers in their units, make announcements at forma-

tions, do informal counseling, and keep us aware of serious personal problems within the unit. The chapel representatives need not be a part of our chapel, but they do need to be an active member of a chapel or church and a committed Christian. When we occasionally run into a unit in which no one meets those qualifications, we do the next best thing. We select a positive individual who wants to see people grow in life, rather than to degenerate, to become positively addicted instead of negatively addicted.

Sure, these folks make some mistakes once in awhile. So do we. Still, their enthusiasm for the Christian life, for dividing it out each day and sharing it with others, is exciting. They fire me up and I fire them up.

Sports Program

Most young soldiers, men and women, have strong interests in sports, even if it amounts to nothing more than following sports on TV. I have found that lay and chaplain involvement in this area has been a tremendous means of reaching out to young soldiers. Look in the gymnasiums at lunch time, during the evenings, and on weekends. You will see all the hopeful "Olympic champions" showing their multi-talents. Actually, they are just hoping to make the post team, which would get them out of their unit and out of the field. Sports are a great way to keep in shape, burn off some nervous tension, get an ego massage, and at the same time become a part of a positive support group. They offer tremendous opportunities to get out and to get to know some of your people.

I actively participate in unit athletic teams, whether playing, coaching, or spectating. Being there and becoming a part of the group is the important thing. I frequent gyms at lunch time, knock a few heads, catch a few elbows, and find out I'm no longer 18 years old. Our chapel is sponsoring a dependent youth basketball team and I have one of our artillerymen as my assistant coach. He is also active in our chapel. Many soldiers and dependents have become an active party of our chapel through active participation in the Dependent Youth Activities sports programs. Being a coach for some little kids and having someone look up to you for guidance is a great self-esteem workout for a young soldier.

Our chapel has its own basketball team. We can carry only 15 players on our roster, but have another 20 that want to play. To play on the team you've got to attend church. (Would you believe we're seeing a bunch of new faces in church?)

One of the best things my hometown church did when I was growing up was to build an indoor gym. It brought in all kinds of young people off the streets. Eventually many got involved and most became active Christians. Just like sports brought them off the street and into the church back home, so it brings them out of the barracks and bars at Fort Hood. For the summer, we have a softball team entered in the city church league. Between seasons, a volleyball net is set up and we chal-

lence some of the units and chapels on post. And our bowling league on Friday nights was a great fellowship builder.

In Germany we had a “Fish and Fellowship” group that met at the Rod and Gun Club on Monday nights, had picnics, went fishing, and had some fellowship. Tuesday evenings it was our “Garden and Fellowship” night at our garden plot. What a way to have a night of fellowship—slinging manure, pulling weeds, planting seeds, and swatting mosquitoes. (We even found some re-up bugs out there that sang, in a low German voice, “Re-up, re-up, re-up!”)

For those of us in the arm-chair athletics stage, just having a bunch of soldiers over Sunday after church for a good dinner and watching a ball game doesn’t demand much more than interest in what’s going on. Let’s play ball, church!

Unit Ministry

I attempt to spend 40–50% of my time in unit activities. I do more constructive counseling, or “tuneups,” outside the chapel than in the chapel. I find a lot of soldiers in the work areas, at the mess hall, and in the barracks who seriously want to improve their life styles. Unfortunately, many of those who frequent the chapels for counseling during the day are manipulators. The chaplain is part of their list of individuals who they hope will get them what they want. These individuals will tie you up night and day if you don’t watch it. So I reserve the afternoons for scheduled counseling but hit the “watering holes” in the mornings.

Barracks’ night on Thursday night has been very productive. The first year I brought films from the film library and showed them in different dayrooms. Now we just drop in for a visit and have some great conversations. Christmas Eve, following our service, we go Christmas caroling to the barracks. In Germany, our group kept getting larger and larger as we went from one barracks to the next.

Human Self Development classes can also be an enjoyable way of sharing with your people. I have taken some of the traits from the Taylor Johnson Temperament Analysis Test and taught classes on them. I give them questions on the particular trait, let them score themselves and then we talk about it. The most popular classes have been those on anger and hostility, impulsive behavior, self discipline, depression and apathy, and nervousness and anxiety. Presently, I am doing a series of classes on Principles for Successful Living. The classes tend to get pretty wild at times because I encourage plenty of group interaction. (Last Christmas I was teaching a class on “the Christmas Spirit.” A fist fight broke out right when I asked, “What is the Christmas Spirit?” The “Covenant Players” couldn’t have done a better job acting out what it isn’t!)

Personal Effectiveness Training has always been an exciting means of getting to know soldiers better and open up communication lines. If you can help an NCO or officer to get to know himself better, to

listen and communicate more effectively, you've ministered indirectly to his soldiers. We're presently working on combining PET I and PET II, stress management materials, and effective management techniques into one package presentation. We hope to bring the Myers-Briggs Indicator into the program also as a complement or an alternative to the Taylor Johnson Temperament Analysis Test.

Let me emphasize, however, that I don't want to get so tied up with programs that I can't be out with the troops or be available. I enjoy, more than anything, just being available, a listener, an enabler, a fellow pilgrim, a shepherd leading the sheep to the Savior. The parable of the priest and the Levite can easily become our story if we get programmed to death.

Ministry to Self and the Team

Working with soldiers day-in and day-out makes it imperative to keep in shape spiritually, mentally, physically, and socially. I relax by working in my garden, raising rabbits, fishing and hunting, playing ball and running, by having a good time of Christian fellowship or quiet times by myself and with my family. Above all, we of the Red Team family keep praying for and encouraging each other and heading to the laughing place once in awhile. Few things make me feel better than a good laugh with friends or a lively worship service.

Conclusion

Well, that's my spiritual tackle box. You have seen many of my lures and you are welcome to borrow any of them. But I'll bet you have some we would like to check out too! "All things to all men in order to win some to Christ." What a joy it is to be a shepherd of a church where shepherd and sheep use their talents together for the furtherance of God's Kingdom! Our chapel theme song is, "Pass It On." Our motto is, "Fire 'em up for God." Let's keep passing on the joy of Him who changes our darkness into light.

Deborah Revisited

Chaplain (CPT) Maria J. Snyder

Under the Palm Tree

“And Deborah, a prophetess, the wife of Lapidoth, judged Israel at that time. And she dwelt under the palm tree of Deborah, between Ramah and Beth-el in Mount Ephraim; and the children of Israel came up to her for judgment.” (Judges 4:4–5). It appears that Deborah might have been an outstanding military chaplain. She was obviously admired and turned to for advice. She was everything many soldiers describe as the “ideal” chaplain—even though there is no mention in the story of her going to the motor pool, where the soldiers fixed their chariots and rotary-winged catapults, of “hoofing it” to the firing range to watch her soldiers zero and sustain with bow and arrows, or of her running two miles in twenty minutes. Did her monthly mission briefs include hospital visits and a number of counseling sessions, or did her chaplain’s activity reports list the number of PET classes, field services, and Human Awareness classes she conducted that month? The accounts of Deborah in the book of Judges, seem to overlook these important acts of ministry. Nevertheless, despite the reference to her dwelling under a palm tree, she must have done a lot more than *that* to receive the deepest admiration and trust of the people of Israel. It is often the “behind the scenes” ministry, which never seems to be emphasized, that is really important to people and yet is taken for granted or forgotten. The question is, do we, as chaplains sit under our “palm trees” expecting people to come to us? Do we fail to establish foundational relationships which can help us carry out effective ministry and earn the respect and trust of the soldier?

Because I am a woman in a traditionally male field, I believe that support and trust are of utmost importance if I am going to carry out an effective ministry. In order to develop support and trust, one of the first things I do is to visit the four major work sites at least once every two



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weeks. At first, I wondered how much good this was doing. Looking at broken-down generators, typewriters, forklifts and helicopters (to name a few things) wasn't what I would call a fascinating social event. But after a few visits of smiles, "Hello's," and "How-are-you's," a warm feeling developed. I gained insight into their jobs by talking to a soldier from the top of a bumper, or from peering into a truck about to receive a new engine. I watched parts of a helicopter being assembled and was accidentally sprayed with hydraulic fluid. We all laughed and the soldiers told me I had received my battle scars for the day.

It is effective ministry—opening the door at the motor pool. Soldiers turn around, smile and say, "Hey, it's the Chaplain! Find her a coffee cup." They offered me their best; a cup that had a chip on the top, grounds in the bottom and grease on the side. The standard of cleanliness wasn't my norm—but it was theirs. The coffee was so thick and strong I thought the cup would dissolve before I would finish. But I took and drank. It was a communion of a special sort. Because of the regularity of my visits to the work sites, my troops don't hesitate to tell me if I haven't been around for a while. I had been TDY for a week and a number of them asked why I hadn't been to see them. They keep track of me. I feel needed; they feel cared-for. My visits to the sites enable me to see these people where they "live." Work-site visits, according to my troops, should be a battalion chaplain's number-one priority. They told me that when I come I'm able 1) to see who does what and who works where 2) to understand the worker's job and what it entails 3) to develop casual relationships with the people 4) to understand the working relationships which develop in the area 5) and to boost morale. Supervisors also tell me that the people look forward to my visits.

It's my ministry, an every day kind of thing, a portrayal of Christianity that is my way of life. On special occasions my visits take on a different air. This past Halloween I decided that the troops needed to allow the "child" to come out for a few minutes. I love to "play" too, so I was "witch for a day." At the chapel I donned on a white robe, a clothesline belt, a wart-covered, long-nosed witch's mask, green hair, a pointed hat and some vampire's blood for my hands. Then I grabbed my broom and lollipop-filled pumpkin and was off to "trick or treat" with the troops. I was greeted with great laughter from my battalion.

It even brought laughter from my staunchest "all-Army" soldier, a 26-year E-8. When he first arrived in the battalion he made it known to me that he didn't approve of women in the Army, let alone a female chaplain. It took all of my Christianity to smile in response to that first confrontation. But he was at the motor pool the day I went on my Halloween escapade. He watched the reactions of the soldiers as I tromped among the vehicles tickling the funny bones. The next day he came to me, in front of some troops, took my hand and said, "I want to thank you for yesterday. It was the nicest thing a chaplain could have done for

us. In my 26 years as a soldier I haven't had the same feeling of care since Viet Nam." To me that is what the chaplaincy is all about. His hand shake was firm, sincere, and he and I have shared the broadest of smiles ever since.

Christmas was another occasion when broad smiles covered the faces of the soldiers as "Chaplain Santa Claus" made her rounds—whiskers, pillow, combat boots and all. One guy, feeling a bit low at the time, looked up in my eyes and said, "You really do care about us. Thanks." That is *Christmas*!

Special occasions need an extra bit of excitement. But it is at the Monday morning formation where I really test myself. If there is one time I don't want to be at work it is then. But then again, neither do 775 other bodies. We would rather be under the covers than standing out in the dark, windy cold at "o'dark thirty." I've only had two cups of coffee by that time, so my heart isn't quite pumping. We all stand, hearing the commander's weekly words of wisdom. After that, it's the weekly inspection for the troops. That's when my work begins. I walk through the squads of half-open eyes. I joke with the troops as they wait to get inspected. Sunday's football games are hot topics and I get teased about my beloved "Steelers." Supervisors smile; company commanders smile and wave; a squad leader closes his ranks while I'm walking through; everybody laughs. Thus the week begins on a light note. I was told by a wife in the hospital: "I know you. You are the chaplain my husband talks about. You make formations fun!"

I meet their needs Monday mornings; however, when we go to the field the troops do their best to meet *my* needs. The troops in the company to which I'm assigned said, "Chaplain, we know you pretty well, so we made sure the women's tent is the closest one to the coffee pot and latrine!" I spend each night with a different company since they feel slighted if I don't spend some time with each of them. If there isn't too much going on, the troops will make sure I get into a pinochle game. One troop even brings a fresh cup of coffee to me before I get both eye lids open. Now *that* is caring for me in time of great need.

In the Classroom

Another portion of Deborah's ministry left to our conjecture is "Deborah as educator." Throughout the Old Testament we see many great leaders and prophets in those positions because of their wisdom. Along with this gift came the responsibility to teach others through writing, instruction or example. In this educational process, values are identified and techniques are established in an attempt to relate people to their environment. This is my goal in the ministry of education within the battalion.

In order to become acquainted with the newcomer and help the soldier adapt to a new environment, a PET II class (values clarification) is held monthly. This enables me to familiarize myself with twelve to fif-

teen new troops (E-1 through E-4) as they share values and view points in a relaxed, non-threatening atmosphere. Through this class they meet other newcomers from the different companies within the battalion. They share experiences and I develop immediate, concentrated contact with a person who may feel overwhelmed with all the changes he/she has recently experienced.

In addition to the monthly PET II class, I offer a quarterly PET I class. I find this to be most valuable. For three days, my E-6's and E-7's and I look not only at the prescribed material, but also at our battalion, our job situations, and our working relationships. (I am now in the process of developing an "update" for those who have taken the class in order that we can be rejuvenated every so often.) Working with supervisors enables me and their peers to understand a particular situation. We all work on the problem together and I get to know the general situation and the personalities of the supervisors. With everyone's input on the problem, we can work on possible solutions to benefit all concerned. The trust is there, so communication can be built between the soldier and the supervisors.

Another class I found to be effective is the Organizational Effectiveness class on career planning for first-term soldiers. The one-day session is designed to help the soldier think about what he or she will do after leaving the Army. Since I have already established a relationship with the troops, we are able to honestly talk with each other about future dreams, plans and goals. This for me is another tool towards effective ministry.

Undoubtedly, the class which gives me the most visibility is "Human Awareness Day." It is held once a quarter by and for each of the four companies in the battalion. I have an hour with 200-300 people. Now that is a challenge! It's not what one would call the ideal educational experience, but my 71 M and I work together in values clarification activities which allow full participation. One day we did the "Bomb Shelter" exercise with about 225 participants in small groups and then again as one company. The troops became so involved that we almost had a riot on our hands. That was over a year ago and though I had forgotten about it, only a week ago one of the troops reminded me how excited everyone had gotten. He said it had been the first time he had experienced "a chaplain setting the stage for a riot." These occasions provide me visibility. They are time-consuming exercises and take a lot of personal investment, but when I see the benefits received, I find it worth all the hours spent.

With the visibility comes the breaking down of barriers that traditionally exist between officer and enlisted, clergy and laity. I had no idea what soldiers actually thought about a chaplain. I always thought they took the position for granted—as if the chaplain were a last resort, a last ditch help, a person whose job was to get good weather for the field problem. But I found that I was wrong. My soldiers see a chaplain as a

human being who knows and experiences the plight of a soldier, a person who does not condemn or judge an individual but who will confront a situation. A chaplain is a person to have a friendly chat with on the street, in a van, or in a foxhole. My soldiers tell me that a chaplain isn't an officer in a formal sense. They say our rank and position are there and it is recognized, but a chaplain is more than officer. There is more than a salute upon greeting one another. It means: "Let's stop and say a few words together."

My palm tree is within me. I carry it with me wherever I go; to the barracks, the work sites and to the classroom. As one of my troops said, "You don't need Sunday morning, Chaplain. You live your religion every day. You are what you believe in."

The Battle

Although the book of Judges tells us very little about Deborah gaining the respect of the people, it gives a vivid account of how she proved to Barak that she was a prophetess.

⁶And she sent and called Barak, the son of Abinoam, out of Kedesh-naphtali, and said unto him, Hath not the Lord God of Israel commanded, saying, Go and draw toward Mount Tabor and take with thee ten thousand men of the children of Naphtali and of the children of Zebulun.

⁷And I will draw unto thee, to the river Kishon, Sisera the captain of Jabin's army, with his chariot and his multitude; and I will deliver him into thine hand.

⁸And Barak said unto her, If thou wilt go with me, then I will go; but if thou wilt not go with me, then I will not go.

⁹And she said, I will surely go with thee; notwithstanding the journey that thou takest shall not be for thine honor; for the Lord shall sell Sisera into the hand of a woman. And Deborah arose, and went with Barak to Kedesh.

¹⁰And Barak called Zebulun and Naphtali to Kedesh; and he went up with ten thousand men at his feet; and Deborah went up with him.

——Judges 4:6–10

An interpretation of the account shows the skepticism of the commanding general accepting the counsel of Deborah. Unfortunately, this has been the plight of women in advisory and non-traditional roles. It seems as though women have to prove themselves capable, rather than being accepted as professionals with creditability and legitimacy. When I asked my soldiers whether my being female lessened my authority as a chaplain, they looked at me in amazement. They wondered why my being female made any difference. In fact they couldn't understand why one's gender would have anything to do with being a minister. They said "a minister is a minister, male or female." (That statement was made eighteen months after I arrived. That sentiment was not prevelant when I first came.)

I learned that the officers of the battalion thought it was going to be “interesting” to have a female chaplain. I was going to be “on display” and they were watching to see if I would collapse under pressure. One confronted me by saying neither he nor his church believed women had the right to be ministers. He and I had an on-the-spot talk, standing between the jeeps and M880’s, concerning interpretation. After the discussion he said, “I heard what you said, but I won’t change my mind.” After a few months of visiting his work area, he began inviting me into his office to talk. This summer, out in the field, he introduced me to a reserve officer. “Lieutenant,” he said, “I want you to meet our battalion chaplain. I never thought I would have to admit that a woman chaplain could do the job.”

My objective is not acceptance for being “one of the guys” but acceptance for what I am, a female chaplain. As I went to the troops, talking with them about soldier ministry, I was pleased that one of the E-6’s constantly used the pronoun, “she,” instead of the noun, “chaplain.” For him *I* was the chaplain. It took me a while to achieve that kind of creditability.

Deborah, the divinely chosen leader, accompanied Barak in order to convince him to lead the Army. Barak needed Deborah because she had the wisdom and the inspiration to guide him. Together they entered the field of battle—together they dared to risk.

My ministry is to the soldier—no matter what sex, color or belief system. I need them and they need me. Together, as Barak and Deborah, we will work together, hand-in-hand, for the Kingdom of God.

Parish Development: Implications for Soldier Ministry

Chaplain (CPT) Michael F. Conrad

Ministry in the military is continuously challenged to provide fresh ideas and innovative approaches to community life. Such recent developments as Clinical Pastoral Education as a community model, parish development programs, and emphasis on post-wide planning, are examples of the response of ministry to a perceived and real need—the development of human resources.

The parish model, in particular, has been successful in expanding the participation of those involved with community. Of note, however, is the observation that, for all its success with garnering people together, an area which still remains unattended is the application of the principles of community to command.

When you consider that most of the successful programs involving participation are with special interest groups, *e.g.*, Bethel Bible Study, parish councils, denominational groups, it becomes clear that the large majority of soldiers is not directly influenced or involved with any community.

I believe the Army could benefit by a close examination of the principles on which the parish community model is based. The Chaplaincy should continue to expand its creative outreach and influence single soldiers to become more concerned about each other.

There are three areas which need to be addressed: 1) What are the principles of parish community? 2) How can these principles be incorporated into a battalion command as part of the commander's total emphasis on quality of life? 3) What are the benefits for the Army, if this model is adopted?



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Principles of Community

Two people can use the word “community” and have totally different meanings. I may go to the Army *Community* Center and I also may be a part of a group calling itself a “community of faith,” or a parish. Both are groupings of people whose intent it is to be of service. The basic difference lies in what is attempted and needed. On the one hand, I may need assistance with information about my next assignment; I go to ACS, but I know why I am going there and ACS provides a professional service. On the other hand, if I join a group of people to improve myself, if I’m looking for support or problem solving, the need might be more ambiguous but it is personal and appeals to my sense of belonging. It is important to keep the distinction clear.

In October 1980, I interviewed 27 single soldiers in the 2nd Infantry Division, Korea, with the simple question, “What three things do you need in your life to feel you are worth something?” Although not scientific, their opinions showed startling similarities. There are three which came up with amazing frequency: 1) A sense of belonging—not being alone; 2) A sense of job satisfaction—knowing my life has a direction, professionally; 3) A sense that the Army should take better care of them in medical care, housing facilities, and preparation for Skills Qualification Tests.

If it is true that soldiers have a need to belong to an organization which will meet their professional and physical well-being, then the context in which they live, the unit, should be perceived as the primary focus of their fulfillment. Chaplains tend to create their own programs, born partly from the needs of the soldiers and partly from their own sense of fulfillment. Yet, ministry must be exercised in and through the battalion organization.

Advances in parish community development could serve as the basis for a serious look at how the unit could function more efficiently and effectively. Efficiency is a product of labor—I get the job done. Effectiveness is a product of the mind and will—how I get the job done.

Characteristics

Viewed from the perspective of a systems’ approach, parish community exhibits at least these components:

1. *Need Identification*—New ideas, fresh faces, varied skills and talents, and the human needs which each person harbors, all comprise the first sub-system. Entry and exit programs are critical to find out what parishioners need and what they can contribute.

2. *Goals and Objectives*—Most groups revolving around a structure of religious beliefs contain few explicit goals but many implied or hidden ones. Mission is important because it gives a purpose and direction to human enterprise. The mission is not always perceived by various

groups in the same way. Many parishes divide their mission into segments such as Family Life, Worship and Finance.

3. *Organization*—Success can be observed when there is a structure in which each person plays a part—usually already delineated. If I ask John to read at a service on the 1st Sunday at 1100 hours every month, John is more likely to respond than if I make a general appeal for readers. Specificity and structure mean at least there is order and direction. Having a plurality of ministries for the people, already identified and specified, increases the chances of participation. People like to manage their time wisely and ambiguity causes many potential parishioners to turn away.

4. *Management*—Goals and structures need to be managed to produce a desired product. In this case, a sense of sharing and belonging follows from using the identified talents. Managing human resources provides the organization with a balanced approach to volunteer work plus the added responsibility to intervene in inter-personal conflicts.

5. *Programs*—As adults, people can usually plan what they want. Rather than a flood of programs which fits the needs of the leadership, a few relevant projects which are meaningful to the participants will be of greater significance. Assisting people to grow is the object of any learning endeavor.

6. *Evaluation*—One area which is most often neglected is evaluation; looking back on the merits of worth of an organization to see if everything is functioning can be the difference between an open and closed system. An open system admits new ideas, continues to modify goals and objectives, adds or subtracts from the organization—in short, it is dynamic. A closed system, however, keeps the same structures preserved, has a siege mentality against new ideas, and is ambiguous about purpose—in short, it is static and maintaining in its posture.

Relevance to Command

There are two strategies at work within the Army which deal with managing human resources. One is the chain of command in a line unit which functions according to discipline and obedience from the orders of an officer or an NCO. The second is the voluntary network of the many services provided by Army Community Service, Red Cross, chapel programs, and hospital volunteers. Army personnel and civilians make up committees to do work; the decision-making is most often democratic.

How can the authoritative and the participative mix to improve unit performance? The answer is: They can't. But there is a qualification. If the motto "Mission First People Always" is more than a slogan, there should be a recognition by command that enhancement of the quality of life within the battalion also heightens mission attainment. No one should change the authoritarian nature of the military; but are there ways to imbue soldiers with a sense of importance and worth? Parishes try to

achieve this goal. How could this be applied to a battalion? The following comparison provides an overview of a possible application.

Characteristic	Parish/Faith Group	Battalion
1. <i>Need Identification</i>	<ul style="list-style-type: none"> —Treats people as having talents for ministry —Welcomes people as members of a family —Has reception for welcome or departure —Seeks to find out what person needs —Caring —Atmosphere of having a purpose that is important 	<ul style="list-style-type: none"> —Treats soldiers as having some background in MOS —Respect for a person's ability to learn —Seeks to find out about family, home situation, needs of the individual —Welcomes people with a sense of mission and pride in unit —Provides welcome packet of all activities sponsored by command —Initiates a program to inform wives/husbands of Battalion services —Company picnics
2. <i>Goals and Objectives</i>	<ul style="list-style-type: none"> —Purpose clear, expectations clear (maybe not in agreement) —Committee tasks simple and functional —Goals attainable —Goals and objectives realistic for organization/Committee 	<ul style="list-style-type: none"> —Purpose clear —Each company knows battalion/company mission —Expectations of platoon or work requirements clear —Performance counseling initiated —Battalion foundation day celebrated —Battalion history commemorated
3. <i>Organizational Structure</i>	<ul style="list-style-type: none"> —Committee structure —Parish council administrative/policy-making —Solicitation of participants 	<ul style="list-style-type: none"> —Company structure —Chain of command —Brainstorms on what programs would benefit soldiers (<i>e.g.</i>, entertainment committee, sports program, religious program, orphanage support, Amerasian children's program) Participants are volunteers on off-duty time

Chacteristic

4. *Programs*

Parish/Faith Group

- Pre-marriage seminar
- Counseling
- Divorced support group
- Personal effectiveness counseling
- Volunteer training
- Liturgy training
- Religious education for adults
- Religions education for teens
- Religious education for children
- Mentally retarded
- Social justice ministry
- Retreats for special groups
- Parish council development training

Battalion

- Pre-marriage seminars
- Counseling
- Divorced support group
- NCO career development
- Management seminars
- Mini-courses in MOS field where efficiency is lax
- Personal effectiveness counseling
- Education center courses
- Recreation center courses
- SQT education
- Volunteer training
- Orphanage mission
- Amerasian Association
- Career counseling
- Re-enlistment career counseling
- Hispanic awareness seminars
- Black awareness seminars
- Bowling tournament
- Retreats at local center
- Tours through USO
- Chain of command OE training/facilitation
- Women's awareness seminars

5. *Management*

- Pastor chaplain
- Parish council
- Committee heads
- Chapel activity specialists
- Volunteers for each committee
- Parishoners

- Batallion commander
- Company commander
- Command sergeant major
- First sergeant
- Volunteers for projects
- Chaplain
- Battalion staff
- Company staff
- Non-commissioned officers
- Enlisted soldiers

6. *Evaluation*

- Special committee
- Self evaluation
- Quarterly evaluation by chain of command

- I.G. team
- Self evaluation
- Quarterly evaluation by chain of command

Benefits for the Army

1. This parish model provides a structure to increase effectiveness by stressing cohesion and singleness of purpose.
2. The model does not compete with the chain of command but provides commanders on both battalion and company levels with a systematic way of introducing quality of life programs.
3. The model has been tested. It works!
4. The model allows soldiers' needs to be met and provides soldiers with the possibility of participation in battalion-sponsored activities.
5. There are no existing models for handling the quality-of-life dimensions of command. This offers one model upon which to expand.
6. The model provides for personal needs, professional needs, and family needs to be recognized. It says the Army cares about its own.

Role of the Chaplain

The chaplain becomes a consultant to the commander in implementing this model, not its executor. The chaplain facilitates the implementation with unit company commanders and first sergeants. Granted, there is no special "religious" emphasis on the model other than a way to care for each other; but that, after all, *is* ministry. The inclusion of this model as part of command marries the mission of the chaplain even further with the mission of the Army.

Conclusion

If we are looking for ways to improve the Army system, to make it more responsive to the needs of our soldiers and their families, then the introduction of what chaplains have found successful as part of their ministry should be examined. The significance of what chaplains attempt is sometimes successful to the extent to which command and the Army allows the system to experiment with change. If chaplains are to reach out to help others care for themselves and for their friends, what better forum is there than the battalion. We are called to serve others—but we must use the system if we hope to reach the young soldiers.

Ministry From a Mobile Coffeehouse

Chaplain (CPT) Gregory L. Duncan

The Beginning

The glowing red sun set behind craggy mountains looming to the west and dusk descended on Fort Bliss. Stars began to twinkle in the clear desert sky and lights came on, illuminating the rows of three-story concrete block barracks. In the middle of these impersonal buildings, an old blue school bus pulled up and some activity began. Tables and chairs were arranged in front of the bus and musicians plunked away, tuning their instruments. Suddenly music filled the air, reverberating off the barracks and causing a commotion. I watched as the “White Dove Mobile Ministry” bus set up for its first evening of witness on Fort Bliss. I wondered if it would work in the middle of the roughest area of the military installation. I had invited Gene Schubert to bring his bus on post. I prayed that somehow God would use this ministry to touch the lives of the troops in a way I had so far been unable to do. Groups of bleary-eyed soldiers began to meander towards the mysterious bus and its band. I heard them asking their buddies, “Is it a U.S.O. show?” “Is a local rock group invading the base?” No, it was a *Christian Mobile Coffeehouse*. Young men and women began to share the good news of peace, joy and new life in Christ with the soldiers who willingly came to listen, talk, and accept some free refreshments.

“It’ll never last,” many said of the immediate success of that mobile coffeehouse. But after being on post four nights a week for four years, the coffeehouse ministry is still going strong—witnessing about Jesus Christ to service members and their families. Three nights a week the bus is in the troop area. Occasionally it pulls into a particular family housing area where problems have arisen. One night a week the laborers set up a coffeehouse area in the recreation center near the barracks.

There have been many side effects directly linked to this ministry, such as increased chapel and midweek service attendance, an enlarged



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Christian community, and a greater awareness, on the part of command and staff, of innovative Chaplaincy ministries. Beyond these positive notes, however, is the fact that the main focus of the mobile ministry is proclamation, not recognition or statistical scoring.

In addition to the continuing work at Fort Bliss, I have seen firsthand the amazing extension of this ministry worldwide. I have visited four young men who received Christ through this ministry and are now stationed near the DMZ in Korea. They have deepened their walk with Jesus Christ and matured in their faith through continued Bible Study and personal witnessing to others troops where they are. I have seen several, who were saved through this ministry, finish their time in the service and return to the post where they found Christ in order to work with other soldiers through the same ministry. Others are now in Germany, sharing Christ, leading Bible studies, and attempting to set up a similar ministry overseas. Some are strong supporters of chapel congregations all across CONUS.

The beginning of the mobile ministry on Fort Bliss goes back to concerns voiced during a prayer meeting that many soldiers weren't being reached for Christ through current chapel programs. In the days following that prayer meeting, I began to research possible innovative ministries available in our area. I contacted Gene Schubert, a local layman who was the director of the "White Dove Mobile Ministry." Gene had been praying about extending his ministry to the soldiers on Fort Bliss and my call for his assistance was an answer to that prayer. He enthusiastically agreed to bring his bus, equipment and laborers to the post one night a week.

From the start, Gene and I agreed that the lives touched by this ministry would be channeled into the chapel system on post and that I would sponsor the ministry as monitored and approved by the Post Chaplain's office. The purpose of the mobile coffeehouse was to proclaim the good news of Jesus Christ to soldiers and their dependents, with special emphasis placed on the single soldier living in the barracks. We wanted to provide an environment for spiritual growth, to foster a support group for soldiers who wanted to live the Christian life in the U.S. Army environment, and to communicate Christian values to soldiers who were not ordinarily affiliated with any religious group. As Gene said, "The prime target is those young men and women who are currently not involved in any chapel service and those that have been turned off to religion. In this category we are probably looking at 90% of the young single soldiers."

Reasons for Success

This type of ministry is successful for a variety of reasons. As previously stated, the program is geared to those missed by other chapel activities. The harvest field is wide open. You are going to where they are, they do not have to come to you.

Many young soldiers living in the barracks are bored; they've seen all the movies twice, drunk until their money ran out, and played every game at the recreation center. Many are away from home for the first time and are home sick. They would give anything to get home for a few days' leave but would never let on due to peer pressure that demands hardness and insensitivity. So they cover their feelings with abusive language, wild activities and strange appearances. But when someone cares enough to seek them out and be personally concerned for them, they deeply appreciate it.

Many of these young people have Christian backgrounds but have been out of that fellowship since entering the Army. Those who seek them out provide an opportunity for them to reevaluate their lives and enter into a relationship with the church. Some of the young men who had received Christ through this ministry admitted that the Christian young ladies who came on post as laborers were a drawing factor. They wanted to have a conversation with girls who had Christian convictions. Two of the men who found Christ through this ministry later married young women who had worked with the mobile coffeehouse. The soldiers have since terminated service in the Army, but they and their wives continue to minister on post with the mobile ministry.

To sum it up, it works because you are concerned enough to go where few others go to seek out single soldiers. You bring a message of peace, joy, and new life, a message that is seldom heard within the military environment. Finally, I believe it works because it is led and inspired by God Himself.

Questions to Ask

You may be interested in this innovative ministry format but have some real questions in your mind that clamour for an answer. "Where on earth would I obtain the support required, such as personnel, funds, and authority to carry on such a work?"

Recruiting laborers has never been a problem. Young men and women, who have a vital relationship with Christ, desire to share that relationship with others. Soldiers do volunteer. Laborers can be recruited also from various church bodies in the community that surround any military installation. As pastors accept the responsibility of providing laborers for the fields "white unto harvest" on the Army post, entire churches in the area will begin to pray for and personally support the ministry.

In discussing the laborers for this ministry, Gene Schubert says: "We have found, over the past three years, that our most effective laborers come from the military. In numerous cases, we have had soldiers tell us that we do not understand the problems they face daily. Consequently, when they see other soldiers ministering together with us they realize that there are people that do understand. This also helps to form support groups and a feeling of comradeship within the ranks." A case in point, Gene recalls: "I remember a young man who received Christ into his life

one night on the bus. As he was going back to his barracks, he was met by several troopers who were drunk. One of them roughed him up and took his money. Several nights later, this new Christian, still sporting a black eye, was instrumental in leading the same man who had robbed him into a real relationship with Christ. This same man has since finished his tour of duty in the service and has returned to a ghetto in New York City. He now works for a Christian Broadcasting Station. In his spare time he works with 'Teen Challenge' in Harlem The ministry has never had 'training sessions' for teaching laborers how to witness. We have found that when a person has had a genuine experience in Christ, he is usually able to relate to others the changes in his own life and how these changes came about. He may not know all the right Scriptures but is usually more sincere and can relate on a one-to-one basis in everyday language. I believe this type of witnessing is most effective. In most cases it is done under the inspiration of the Holy Spirit. This type of laborer comes across from a more realistic basis and carries a far greater impact with his witnessing."

Without the support of the chaplains on post, the results will definitely suffer. The unit chaplain must follow up these people, make sure they know of chapel services and welcome them. Personal interest on the part of the chaplains will prevent an evacuation of these soldiers to off-post churches. This calls for understanding on the part of local clergy who are willing to make a personal investment in this ministry.

The physical equipment necessary to operate a mobile ministry is minimal. A large, used school bus provides an ideal base for this operation, although any building could be used, such as a room in a recreation center, an unused room or building in the troop area. Other than the bus or building, some folding chairs, tables, several coolers for cold drinks, and an electrical power source for cassette, 8-track stereo, phonograph, or band are necessary. A small fund is required to purchase punch, coffee, tea and snacks, and some current gospel music tapes or records. Many gospel bands will offer their services free but some may require a donation. Funding may be secured through the chaplains' fund. Authority to bring the mobile ministry on post should be secured through the commander responsible for the troops in the area and the post chaplain.

Follow-Up

The key to long-term success of this ministry is follow-up. Several techniques were implemented at Fort Bliss to aid in this procedure. An attempt is always made to obtain a name and phone number or unit assignment of the new Christian. This enables the unit chaplain to be notified about the person and to allow a personal follow-up by phone or with a visit to the unit. Chaplains are strongly urged to work with the conffeehouse each evening it is on post. An updated schedule of chapel activities and services is essential, including a map showing locations. A real plus of the ministry is that it is a chapel program. It funnels the new

Christian into the chapel near where he lives and works to establish a relationship between him and his unit chaplain.

Gene Schubert also adds: "One factor that has contributed to the success of the ministry is that it is an interdenominational organization designed to work with all faiths that have a Judeo-Christian heritage as the common denominator." Catholic, Jewish, and Protestant soldiers are ministered to and are referred to their particular chapel program and unit chaplain for more details.

Establishing Bible studies wherever possible is another follow-up technique that adds to the success of this ministry. Bible studies throughout the week led by chaplains and lay leaders provide an immediate source for growth and fellowship for the new Christian. These Bible studies bring about spiritual maturity, though not an integral part of the mobile coffeehouse ministry. As new converts grow in the knowledge of the Scriptures they are better able to live within the high-pressure peer environment, witness to others of the change in their lives and enjoy real peace.

Another benefit this ministry provides is having the laborers participate in the local chapel services. Laborers need to be at the chapels welcoming the new converts with a friendly and familiar face. This enhances the chapel attendance of the new converts. Perhaps laborers will even stop by to pick them up and take them along to chapel the first time.

When considering the follow-up program which aids the success of this type of ministry, Gene recalls, "One of the most important outreaches is the follow-up by telephone. We always try to obtain phone numbers so that we can keep in touch. We believe the most critical time in the life of a new Christian is the first few days following his commitment to Christ. Here is where peer pressure heightens. If we do not see the new Christian in the first few days following his commitment, we call him. We also make ourselves available to the men and women if they have problems after hours by giving them phone numbers to call at night. Regardless of whatever means is used, follow-up is essential. Otherwise, it would be the same as bringing a new baby into the world and having the mother drop it on the street to forge for itself. The survival rate is zero."

After reading this brief description of the mobile coffeehouse ministry and its development on Fort Bliss, perhaps you will consider an implementation of a similar plan. Gene Schubert has a few words of encouragement and advice: "People have asked me, over the years, about how to start similar ministries. The first thing I tell them is that this type of ministry is very time-consuming. You must be willing to spend several nights a week working with people. The success of the mobile ministry depends upon the bus' regularity in the troop areas. If you start in an area on a Monday night at 7 o'clock, then you need to be in that same area every Monday night at the same time. This calls for a sacrifice on the part of individuals running the ministry. Those seeking help will be-

gin looking for the bus in a given area on certain nights. A parking lot on a military base can be a ripe harvest field. Summertime is a good time to bring in musical groups. Good music will usually draw a crowd. Cold punch or coffee also attracts people as they walk by the bus area.

“Real care, or should I say ‘caution,’ needs to be taken in ministering. The streets and bars are full of people who are turned off to religion. I advise laborers to take time in getting acquainted with individuals that come to the bus or coffeehouse. I ask that they don’t rush or high pressure a seeker. No one wants to be beaten over the head with a Bible. Most of the people coming to the bus need to be *listened to* before they can receive any kind of ministering. Laborers need to be firm, yet compassionate, yielding, yet never compromising the Word of God. Above all, they need to have a strong constitution; ready to give of themselves untiringly; be a good listener; be responsible to the Higher Authority they are under and realizing the cost they must pay, setting their goals and proceeding accordingly.”

Think Of Starting

I have witnessed this ministry grow from one to four nights a week on post. I have seen the influence of this ministry spread from one post around the world. I am excited about this ministry and pray you are too. If you’re considering this type of ministry, I would advise the following steps. First, pray. Make sure God is calling or leading you. Second, ask yourself if you have the time to devote to this ministry. Third, try it during the summer for a limited three-month period. (This is the best time to begin a ministry of this type and I am sure it will sell itself within three months.) Fourth, write to someone already involved in this type of ministry for more details. Write Gene Schubert, the Post Chaplain at Fort Bliss, or me for information. Fifth, watch God move as He works on your post and then spreads His word around the world through the words and lives of the people this ministry will touch.

The mobile coffeehouse ministry is a powerful tool used by God. If proclamation of Jesus Christ ranks high on your list of priorities, consider this ministry style. It is incredibly rewarding—personally and eternally.

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Preparing for Combat:

Facing the Ministry to Which We May be Called

Chaplain (MAJ) Emory G. Cowan, Jr.

A growing concern in the chaplaincy is that of finding ways to equip ministers for the experience of combat. The Directorate of Combat Developments of the US Army Chaplain Center and School has been tasked by the Chief of Chaplains with developing training materials oriented toward combat. The Directorate has a herculean task. They have the responsibility of planning for future battlefield ministries. They estimate the ministry tasks that will be performed in future battlefield scenarios; they predict manpower needs and configurations; they project what the future combat chaplain will be called upon to face as he goes about his ministry.

In my opinion, we do an adequate job of training and equipping ministers to join the Army. We provide the means by which ministers become acclimated to the Army and we teach them how to survive in the military milieu. Basic Chaplain Training (Phase III) has been a milestone in the growth and development of the Army Chaplaincy. With great struggle, we have devised a way to provide ongoing training and emotional support for chaplains in their first year of service.

Some humorous incidents surfaced out of the early inadequacies of the program. When it was determined that chaplains did not need to know how to read maps or operate a radio, those subjects were deleted from the Terminal Learning Objectives. Soon after the program began at Ford Ord, we had a chaplain, lost in the field, who passed traffic over the radio net between his battalion commander and a helicopter. Needless to say, it did not take us long to augment the course offerings. I suspect similar incidents occurred on many posts which resulted in more adequately meeting the training needs of new chaplains.



Chaplain Cowan is a United Methodist Minister of the North Georgia Conference. In addition to an M.Div. from Emory University, he has an M.Ed. from Boston University (with high honors) and an M.S. from Long Island University. He is a Full Supervisor in the Association for Clinical Pastoral Education and has been a trainer in the Army's Basic Chaplain Training Program (Phase III). Currently, he is Director of Clinical Pastoral Education at Brooke Army Medical Center, Fort Sam Houston, Texas.

Many ministers make the transition to Army life rather quickly. The experience of going to the field with one's unit is a great teacher. It does not take long for a new chaplain to begin to look like an old captain as he learns to wear his field gear properly, discovers his transportation needs and learns a whole new language. Transformation does occur.

I have every confidence in the Chaplain Center and School's ability to develop new scenarios for training chaplains. I am concerned, however, that the focus of that training might be strictly pedagogical and cognitive in nature. In a letter published by Combat Developments, describing doctrine, scenarios, manpower and equipment needs, some important words are found. Tucked away at the end of the Division 86 description is the statement that chaplains will be organically positioned to "conduct ministry in traditional ways and apply skills in dealing with trauma, mass casualties, and stress."¹ This all seems innocuous at a surface glance. After all, a chaplain should have the skills to deal with trauma, mass casualties and stress. But do we? Where do we learn those skills, and more importantly how do we learn them? Those kinds of learnings do not come from pedagogical instruction. Those kinds of learnings are as much affective as they are cognitive.

What is the Problem?

We should not be deluded into thinking that ministry to troops in the field is analogous to ministry to troops in combat. The issues are not the same. The presence of mutilated bodies, the smell of burnt flesh, confrontation with hollow-eyed, disoriented troops, and the fleeting awareness that one's own life could be terminated, make the field exercise seem like a church picnic.

It must also be pointed out that the collective combat experience of our branch has greatly diminished since the battlefield of Vietnam. My guess is that between one-third and one-half of the active duty Army chaplains have not been exposed to mass casualties or the extremely high stress environment of the battlefield. We should be aware too that those who have not had that experience will comprise the majority of chaplains assigned forward on future battlefields.

I do not believe that we are preparing ourselves well for combat. I suspect that most chaplains enter the service today without much thought about the possibility of war or what they will do if one occurs.

Perhaps it is true that most of us who entered the Army during the Vietnam era were also unprepared for what we were to experience. We had some vague ideas about war, but no one told us about separation and grief, about loneliness and stark terror. No one could tell us how we would deal with those events in our own lives. The scene of a totally

¹Letter ATSC-DCD, US Army Chaplain Center and School, dated 28 October 1980, Subject: "Combat Developments for the Chaplaincy Team—The Starting Point!"

dysfunctional man, formerly a bright, capable pastor, still haunts me. I remember him cowering in his hooch, afraid to get out with his troops, afraid to even take a shower. That scene was repugnant to me then, but with the passing of years I find that I have a lot of compassion for him. What I have learned is that those of us who bound up our anxiety with the pretense that we were strong and invincible simply delayed the inevitable. The “Delayed Stress Syndrome” was not a part of our vocabulary ten years ago, but it is today. We have our share of dysfunctional or “burn out” types of behavior in the chaplaincy. I suspect that for many, that behavior has its roots in the combat experience of Vietnam.

In the past four years, my awareness of the expectations of chaplains has been sharpened. “What? You want me to watch an operation? I can’t do that. I get sick at the sight of blood.” If I had heard that remark only once I would have thought little of it. Hearing it over and over again, however, has raised red flags for me about the recruitment of chaplains and their expectations.

Three years ago, Chaplains Alquin Greenburg, Al Delossa and I conducted a one-day orientation to hospital ministry. The workshop was conducted at Silas B. Hayes Army Hospital at Fort Ord. As a prerequisite we asked the twelve participants, all first-term chaplains, to watch a surgical procedure. The results amazed us. Approximately eight felt faint or nauseated and some of them had to leave the operating room. One chaplain decided on his own that he could not handle the situation, so he simply did not go to the surgery.

Questioned about the experience, the new chaplains revealed their expectations about life in the Army. They clearly did not include the possibility of combat. In fact, most stated categorically that they did not ever expect to be separated from their families on a hardship tour. My experiences with chaplains of the USANG and USAR have been quite similar. Many have the same remote thoughts concerning combat. Many are uneasy in the face of trauma and death. At Brooke Army Medical Center (BAMC), we conduct courses that provide training for approximately 100 chaplains and chaplain candidates per year. We get ribbed by the medical staff when a chaplain gets sick or faints in the operating room, pathology lab or the burn unit. We get extra special ribbing when a chaplain faints during a slide presentation of one of these areas.

We Have a Ministry To Ourselves

Now, I am not proposing that there is any virtue in watching a surgical procedure, per se. Nor would I suggest that a simple form of desensitization is a viable model for combat training. The logical end of that endeavor would be to develop a distant, insensitive, unfeeling person, at home amid the proverbial blood, guts and glory of war. What I am proposing is that we have a responsibility, a ministry to ourselves. That ministry is to equip ourselves to handle better our high stress envi-

ronments now and in the future. That ministry is to prepare ourselves for mass casualties. That kind of ministry proposes some radical changes. The first is that we begin to value ourselves as finite creatures; that we begin to honor our needs, emotions, weaknesses and our strengths. It is our pretense of adequacy which leads us to behavior that isolates us from the emotional support and resources we need. It is that idolatry of self sufficiency that sets us above the people whom we have been called to serve.

A Training Model for Combat—A Ministry to Ourselves

Shortly after I arrived at BAMC, I was tasked with developing a two-week course for chaplains of the National Guard and Reserve. The purpose of the course was to provide crisis-intervention training for chaplains who might find themselves in a mass casualty or a combat situation. We titled the course, "Trauma and Survival." That title grew out of some deep awareness that, in the face of trauma, we chaplains had to draw on some basic resources in order to survive spiritually and emotionally. The program goals developed with this in mind and three objectives were established.

Confronting Our Finitude

The first objective was, "To prepare the chaplain affectively and cognitively for ministry in combat and mass casualty situations." For us, that meant we would try to help a chaplain learn techniques of pastoral ministry to trauma victims and we would try to place him in situations that most resembled a mass casualty setting. In other words, we wanted the chaplain to not only see, but to touch, taste, smell and feel what it would be like.

The primary learning settings that were chosen were the Institute of Surgical Research (The Burn Unit), Surgery, Anatomical Pathology and the Emergency Room. The purpose of exposing chaplains to these settings was not simply for their shock value. We wanted them to see, taste, smell and feel, for a specific reason. There is a reason for watching an autopsy. There is a reason for seeing a room full of humanity burned beyond recognition. There is a reason for watching a surgical procedure where a human body is assaulted with a scalpel. The reason was simply to confront the chaplain with his finitude.

It seems to me, if I can indulge in stereotypes, that Roman Catholic priests often have a different experience with trauma and death than do Protestant ministers. It is not unusual for a young priest to be called to the scene of an accident or to the bedside of the dying. Recently a senior Catholic chaplain, who has been both mentor and friend to me, shared one of his early experiences. Freshly out of seminary, he was called one night to a house fire. After he had helped pull the burned occupants out of the house, he administered the sacraments to them. That event, neces-

sitated by the obligation of a sacramental ministry, exposed him early in his ministry to his own finitude.

We Protestant ministers are often insulated from the traumatic and from death. As ministers, we are seldom called to an accident scene. When parishioners die, most often we are not with them. We are called to be with families after a death occurs but we see the body after it is made up to look more "natural." We become a part of a great cover up. We can get lost in the soft music and flowers. We participate in a charade and that charade becomes a part of our functional theology—"Death does not exist for me!" We live our lives as if we have infinite possibilities. Life, we believe, is ever opening to newer and greater events. Then we are thrust into a situation that confronts us with the reality of our existence. Chuck Gerkin, in his recent book on crisis ministry, offers a theological definition of crisis.

A crisis situation is, for modern persons, an extreme or boundary situation in which the fundamental contradiction between human aspirations and finite possibilities becomes visible in such a way as to demand attention. In the situation of crisis we are confronted with our human vulnerability, our finitude, the utter impossibility of our deepest hopes and wishes. In that situation a most elemental choice is forced upon persons that is at its core a religious or "faith" choice. Either persons must defend themselves against the contradiction with whatever human defense is possible, be that denial or heroic courage, or they must open themselves to the vulnerability of the unknown future, trusting in the power and care of God coming out of the change and contingency of the unknown.²

Making Meaning Out of the Experience

The second objective of the program was more difficult to plan for. We described it in these terms; "To help the chaplain focus and clarify his own responses to trauma and high stress." In order to do this, the program needed a cognitive element delivered by people who had experience in helping the "helpers" of a casualty event. Word filtered down through professional circles that the San Diego Air Disaster of 25 September 1978 had precipitated some new evidence about what happens to helping people in the high stress event of a mass casualty. A phone call to the San Diego office of Civil Defense turned up the name of Dr. Alan Davidson, a Clinical and Forensic Psychologist. Davidson had discovered that even the most veteran police officers, many with combat experience in Vietnam, experienced overwhelming stress reactions following that major air disaster.³ As President of the Academy of San Diego Psychologists, Davidson coordinated the care and personally was therapist

²Charles V. Gerkin, *Crisis Experience in Modern Life: Theory and Theology for Pastoral Care* (Nashville: Abingdon 1979), pp. 32-33.

³Alan D. Davidson, "Air Disaster: Coping with Stress—A Program that Worked" *Police Stress*, Vol I, No. 2 (Spring 1979) p. 22.

for many of those policemen. He proved to be a tremendous resource for the "Trauma and Survival" course. His caring, therapeutic involvement signaled the chaplains that it was OK to own their humanity. His academic skills helped facilitate the individual's learning about himself.

To further broaden this aspect of training, we elicited the skills of other experts. Chaplain Tom Carter, from FORSCOM, presented an excellent presentation on the theoretical aspects of stress and distress. His interest in this field has led to his compiling the most useful and resourceful material on stress that is available in the Army.

Brock Watson, an Arkansas National Guard Chaplain, was brought on active duty for thirty days to serve as project manager. He was assisted by SP5 Doug Kratz of the BAMC Staff. Chaplain Watson's expertise was also used to develop a module on Theological Integration. His pastoral and theological training helped chaplains begin to think about themselves in terms of the theological issues.

Quite a number of other program resources were available to us. Dr. Elizabeth Kubler-Ross lectured (at a local university) on "Death and Dying." Chaplain Gary Anderson, of the Academy of Health Sciences, provided the resources for developing the ethical issues that surfaced. Chaplain John Bailey, of BAMC, provided the liaison with the staff of the burn unit and developed additional program resources.

Additionally, we decided to let the victims teach us. What is it like to be burned? What is it like to have traumatic amputations? What are the expectations for ministry? LTC David Jayne, USA Ret., and Chaplain Paul Carter, USA Ret., provided the straight talk about trauma and mutilation, and the effects on one's life from the standpoint of their personal experiences.

Discovering Our Own Resources

The third objective was, "To assist the chaplain to discover means within himself to cope with trauma and to continue to function as a representative of God."

While preparing this article, the release of the fifty-two American hostages took place. Their flight to freedom was an event in which our whole nation could rejoice. I experienced feelings of pride, a sense of relief, and was in touch with my tears. I doubt that I was alone, in fact the tears of two Presidents said mine were OK too. A strange thing began to happen to me, however, as the celebrations and the freedom process went on. I became most interested in the carefully orchestrated decompression and re-entry process. I found myself becoming angry, resentful and envious. Many of us have had prolonged separations from our loved ones. We have experienced trauma, loneliness and isolation. Returning from Vietnam eleven years ago, there were no bands or yellow ribbons to welcome me home. More importantly, there was really no one who wanted to hear my story. Except for the returning POW's, there was no

system to help any of us decompress. One friend said that he got so angry in the process of returning from Vietnam that he stopped in San Francisco and stayed drunk for five days. Most of us simply got on an airplane and, twenty-four hours later, we were expected to behave as if that page in our life did not exist.

The process of decompression was missing after the last war. We cannot afford to let that happen again. In planning ways to facilitate the third objective, Chaplain Jim Johnson of BAMC and I hit somewhat accidentally on the decompression process. We found that we each still needed to tell our story. As we did so, the therapeutic effect was obvious. As we continued the process there was an experience of grace and healing which deepened our relationship and facilitated us using more of our personal resources of faith and coping strengths in our ministry. We decided to develop a structure that would facilitate the possibility of such a healing event in the course. This took shape in two ways. The first was a forum which modeled how to tell one's story and that it was alright to do so. The material was existential in content, it was instructional in terms of the dynamic meaning of the therapeutic process. The second phase was to structure a daily small support group. It was to be unstructured except for the permission to talk about the anxiety that one was experiencing in the course. Participants were encouraged to share what they felt about what they were seeing and experiencing. This aspect provided a safe, confidential environment for each chaplain. They soon found they needed to vent their anger, their fears, hurts, frustrations among peers who could accept them unconditionally. In those small groups, several men reported that for the first time they could interact with colleagues without pretending to be strong and adequate. In that setting, several chaplains experienced the grace of having their unacceptable self accepted. This final phase of training has great significance for those of us who are in ministry in the Army. Where do you go to find peers? Where do you find colleagues who will accept you as you really are?

It is Not Perfect, But It is Better Than What We Have Had

I offer this training program as a model of ministry to ourselves as chaplains. I see it as ministry because it provides a structure in which we are taken seriously as finite creatures, struggling to find meaning for our lives and understanding of our relationship to God. It is ministry in the sense that helps a chaplain focus and clarify his expectations about being in the military. It is ministry because it confronts us as we are, helps us find personal and spiritual resources for our high stress existence and provides a place of healing even for old wounds. To be sure, this model was not totally adequate to meet everyone's needs. I suspect that there will be those who will take serious issue with the content and methodology of the training. However, it was a serious effort to address the issue

of preparing the chaplain for a combat ministry. It was more than a pedagogical approach to instruction about combat.

Since conducting this course in September 1979, we have modified elements of the program and introduced them into the Chaplain Candidate Training Course which is conducted at the Academy of Health Sciences and BAMC. The response of Chaplain Candidates has been very positive concerning the benefits to them as they consider ministry in the Army.

A final note must be made about the original participants. This learning event precipitated a lot of growth and change among them. While we have not kept strict records, we do know of some of those changes. Several have gone back to school for theological update, CPE and masters' programs. At least one did some research on stress and introduced it to his congregation in a helpful way. Many continue to send us letters to acknowledge the importance of the training in their personal and professional lives. And most rewarding, some have just called to say "Thanks." To me that "Thanks" says we provided an event whereby we began to minister to ourselves.

Ministry to Each Other: Chaplain and Soldier

Thomas A. Jones

Responsibility and justice are graphically explored in Franz Kafka's short story, "The Judgement." The character, Georg Bendemann, revels in the success which has blessed his business and personal life (due, he thinks, to his own personal insight and leadership). His invalid father confronts him, however, in a dramatic scene at the close of the story. Summing up Georg's sins, he accuses him of merely completing business deals previously arranged. He provided for his own needs and not his father's. The elder Herr Bendemann, raising himself on the bed, condemns and sentences Georg, saying:

So now you know what else there was in the world besides yourself, till now you've known only about yourself! An innocent child, yes, that you were, truly, but still more truly have you been a devilish human being!—And therefore take note: I sentence you now to death by drowning.¹

The younger Bendemann knows what must be done; he throws himself into the river.

His sins were twofold: he concerned himself with his own success and he neglected the concerns of the people around him, upon whom he might have had a positive impact. From the Christian tradition, we are reminded of the injunction inferred in the words of Christ: "Truly, I say to you, as you did it not to one of the least of these, you did it not to me."

How does the chaplain respond to situations which may or may not contribute to his personal success in the eyes of the world? Who comprises the congregation of the military chaplain? Who are the indi-

¹Franz Kafka, "The Judgement," *The Penal Colony*, (New York: Schocken Books, Inc., 1974), P. 62-63.



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viduals who can be identified among the "least," with whom Jesus identified Himself, and what is the chaplain doing to minister to them?

Be Aware of the Barriers

The soldier lives in an artificial world with competing value systems. Imposing judgment on the solutions the soldier finds to cope with these competing confusions are any number of authority figures. In every meeting with the individual soldier, the chaplain carries the baggage of various authorities which most young people tend to reject, *i.e.* rank, age, the church, etc.

The point is, the chaplain wishing to bridge the gap to reach the soldier has some strikes against him from the very start. That is a reality which has to be faced. Not being aware of the problem makes the gap between chaplain and soldier a little wider. Difficulties cease to be crippling handicaps, however, if they are recognized.

The young soldier generally lives in conditions which can best be described as austere. Most likely, he or she is away from home for the first time. Most likely, this assignment is very far away from what was written on the "dream sheet." Even if the assignment is the first choice, "gratitude" will soon be absorbed by the realities of life in the barracks. Privacy is something left behind. Daily, the soldier is exposed to the world of drugs and other social temptations. Simultaneously, the eye of authority probes every daily act. It is not long before the unofficial world of the barracks becomes the only world for the soldier.

The situation of the older enlisted person is another entirely different world. In terms of change, the generation gap only takes a few years to develop. Considering the attitudinal climate the military has lived in for the past decade, it is no wonder that the older soldier is isolated. In such an environment, outlets like the NCO club offer one of the very few viable resources for support.

Be Wherever They Are

The mission field has never been riper for the chaplain. It is not a time for chaplains to stand by helplessly. The formula is simple: 1) Identify who you are: chaplain, not just another officer, 2) Identify who your congregation is: all individuals, not just some with certain credos in their 201 file, and 3) Be wherever your congregation is.

Many chaplains stumble on the third step. Putting cards up, announcing when and where services in the field will be, may satisfy an evangelistic urge. It does little, however, for the soldier who will comfortably ignore or forget the information. There is no substitute for a personal invitation.

The civilian minister quickly learns that personal contact is central to effective ministry. What is different in the military is the congrega-

tion. In the military, the congregation is not defined by a stewardship or some other participatory list. A chaplain's congregation includes not only the remnant who appear on Sunday morning, but all those who find activities elsewhere. By and large, Sunday mornings are not noted for a general exodus from the barracks to the chapel. Similarly, allowing for some exceptions, the chaplain does not find the weekday filled with spiritual counseling. The solution is not to discard the traditional service, because all installations have active, effective parish ministries. Pastoral outreach to soldiers cannot be limited, however, to a handshake at the chapel door.

While chapel attendance may progressively appear more impressive on paper, who is coming to those services? Two common features in church attendance nationwide are the conspicuous absence of those aged 18–24, and a tendency for those who have school-aged children to return to the church. Can we allow our programs to nurture only high percentage groups such as children or traditional parish worshippers without reaching out to the majority of the command? While the reward may not be numerical success, there is no reason for the chaplain to avoid the call to be an agent of change.

Solutions are found in unlikely ministries. The most effective program I witnessed in the Army was "Christmas in the Barracks," begun December 1977, by Chaplain Daryl Darst at Fort Stewart, Georgia. That first year, a handful of assistants arrived at a battalion dayroom with Chaplain Darst, facing an extremely hostile situation. First of all, examine that congregation. It doesn't require a lot of research to discover that most people, who can, take leave during the holidays. It is usually encouraged by command. The people left on post have received the short end of the duty list, have nowhere to go, or have no money to get where they want to be. In each case, a dismal picture is cast. Among those left on post, a few are picked up and "adopted" by either families in the area or by the married soldiers who wish to share their holidays with friends in the barracks. Those left behind have a real, if unspoken need. It was no surprise, therefore, to face a wall of hostility when we entered the room.

As a group, we proceeded to put up a tree and set up refreshments. The agenda of the day was simple. One activity was a series of playoffs with board games in which the eventual winner literally took the game. Another event, designed to attract those more reluctant to join in, was a series of lotteries, spread throughout the day. Each person in the room was given a slip of paper with a number on it when they entered the room. Even those totally uninvolved with any of the activities pricked up their ears when the time came for another number to be drawn. (Since everyone had only one number, a greater number of winners was insured.)

Results came slowly, but much of the hostility melted, and the evening ended in an absolutely festive mood. The activities were low key. The success rested entirely in the fact that *someone was there*.

For such an event, large numbers of people are not necessary. Lack of attendance will not be a problem, however, because news in the barracks travels fast. It is not long before soldiers with similar needs from other commands drop by. A common sentiment for the soldier is that he is “getting over” by crashing a party. That attitude is quickly transformed when he is actively welcomed by either the chaplain or someone assisting with the party. And, it is helpful to include as many people as possible into the leadership. The less the chaplain has to do personally in the administration of the party, the more time he can invest in personal ministry.

Build a Team for Your Ministry

The above is not an appeal to utilize Chapel Activities Specialists (CAS) more. Clearly, however, they have an opportunity to enhance ministry in a non-threatening way. As an officer, the chaplain finds it difficult to go all the places where the CAS is naturally found. Not only can the CAS be an additional “ear” to the world of this hidden congregation, but the CAS can be a “voice” to them from the chaplain. Actually, this is not an alternative action at all. Everything the chaplain does is transmitted to the enlisted world by the people with whom he or she works. If the chaplain cannot trust the CAS with part of the ministry, just imagine what might unofficially be transmitted behind the chaplain’s back. The chaplain can develop that force into a positive support by using the CAS as an important outreaching arm of ministry in the barracks.

There are many ways in which the CAS can minister to the chaplain. For example, the CAS often comes into contact with confidential material, whether by accident or policy. The ownership of this confidentiality can be nurtured by the chaplain and his burden lightened by the “second view” which the CAS can offer. By shutting out the CAS, the “ear” of the barracks is also closed. Whether ordained or not, the CAS has a personal ministry to the chaplain. Again, this is a ministry of relationship.

The chaplain’s ministry to the CAS must be just as imaginative. Ministry must continue throughout the tour of duty regardless of rebuke or rejection. The ideal of the “chaplain team” is not a given. It must be worked through as any relationship. Although the authority given to the chaplain rests in both ordination and commission, this can mean little to the fellow human in the office. Relying on anything but a committed, personal friendship with the CAS can be folly. Without concern and commitment, little of either will be returned by the CAS.

There are a few obvious things built into this relationship. As already noted, the chaplain and the CAS live with a chasm between their

class worlds. If the “chaplain team” concept is to have any meaning, much of that barrier between the two must be overcome. If there is an obvious barrier between these two who work together, those invisible “red flags” will appear to any enlisted counselee.

An element worth mentioning about the team relationship is that the CAS lives in a world of denominational schizophrenia. The chaplain’s ecclesiastical endorsement remains consistent, and applies itself to the variety of situations in which it is placed. The character of the CAS’s support of the chaplain changes, however, with each new assignment. Beyond the differences built in with a change of personalities, the CAS faces additional pressures which are not shared by any other military occupational specialty. While the paperwork largely remains the same, chaplain support differs with denominations, particularly in a garrison assignment. The chaplain must be sensitive to this.

Included with ministry to the CAS is the chaplain’s contact with those CAS’s assigned to other chaplains. It is embarrassing to the branch and humiliating for the CAS who has to deal with standards of conduct chaplains practice with them which differ from those applied to other soldiers in the command. Such discourtesy would not be overlooked by the secretary of a civilian colleague, nor will it be overlooked by an abused CAS. There is little the subordinate can do about it officially. Frustration, however, always seeks an outlet.

A remark overheard at the Chaplain School exemplifies a further point about ministry to the CAS: “When a soldier has a problem, he sees the chaplain. When a CAS has a problem, it *is* the chaplain.” Never ignore the built-in problem of the CAS’s limited support base when the conflict is between the CAS and the chaplain. By going to another chaplain for counsel, the CAS would create, in many instances, a kind of competition. Going to non-chaplain sources of support will only cause a scandal for the chaplain. The conflict between the two is “resolved” by not being resolved. The CAS usually, in one way or another, is forced to internalize the problem. It will surface at another time, in another place.

For the Tangible Rewards

The only reward for ministry to young soldiers may be the indirect comments of appreciation that a chaplain cared enough to be wherever they were. It may be a memory in the lives of those individuals years from now—a positive view of the chaplain with whom they served and with whom the good news was shared during their personal contact. The highest compliment is to be remembered as a fellow soldier.

Even in a garrison assignment, while area coverage may not extend to the field, it is necessary for a soldier with a supporting desk job to experience fully and regularly the ministry of the chaplain.

It is not an easy assignment to minister to the unresponsive or reluctant majority. The chaplain can be just another authority intruding

into an already disciplined life. On the other hand, the chaplain can be the one shred of sanity a soldier can count on when all else in the world is constricting. If the soldier does not respond to the traditional ministry of the chaplain, it may be for a very good reason. The chaplain, like Georg Bendemann, might be ministering to needs not directed toward the individual soldier but to his own personal desires and goals. Directing ministry to the soldier, and the needs which lie outside the sanctuary of chapel and office, is the real call of his ministry. The military chaplaincy demands an active concern with ‘the least of these my brethren.’

A Call for Intentional Ministry

Chaplain (LTC) Floyd E. Lacey

I know you believe you understand what you think I said, but I am not sure you realize that what you heard is not what I meant.

——author unknown

Why do soldiers so often enter the military with so much enthusiasm and leave with bitterness? Why do some military people fail to make it through an enlistment or a career? Why do so many soldiers, enlisted and commissioned, have such a difficult time coping with the military environment? Perhaps some answers to questions like these would give chaplains a host of viable options for ministry.

Ministry is related to people and their needs. The soldier and his or her needs have to be the prime factor in the business of our ministry. In our call for *Intentional Ministry*, I want to deal here with general and specific areas for our service as seen from the view point of the military person in trouble.

There seems to be at least two approaches to doing ministry. One is to provide ministry based on the training and interest of the chaplain. Certain needs have to wait until the right person with the right skill comes along. The second approach is for the chaplain, no matter what his “speciality” might be, to identify the specific needs of the community, and then develop skills or resources to meet those needs.

I recognize that many, if not most, chaplains engage in intentional ministry. My assignment as a confinement chaplain at the United States Disciplinary Barracks (USDB) has highlighted the need for, and the significance of that approach. As a chaplain at the USDB, I quickly discovered that the prison community was different from anything I had encountered before. The professional language was different. The staff and cadre, though military, were different. The inmates were different. The entire community was unique. My skills, such as they were, were seem-



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ingly useless. I quickly found a college offering a course in "Corrections," studied for a semester and, additionally, admitted my ignorance and openly asked the staff to help me learn the system. They did.

The inmates (prisoners) spoke a language different from the language of the street or the barracks. As a new chaplain, I was called on to "sing a new song in a strange land." Ministry was difficult, at best, until I could learn the unique language and needs of this very different community. While the USDB has its rules for control, the rules were further refined for social survival in the cells. Further, I had to learn what the institution expected of me, and what the inmates expected of me. With all these factors coming into focus, the concept of intentional ministry quickly became a reality. I soon learned that knowing the needs of the staff and inmates was significantly important. The staff chaplain, at that time, shared with me five basic areas for concern as identified to him by inmates. They are: a) Rejection, b) Anger, c) Boredom, d) Depression, and, e) Termination. These basic areas of concern reflected specific ministry target areas.

From the beginning of the Inmate's confinement time, these needs had to be recognized. Who else would meet these needs? Unless the *chaplain* provided the necessary ministry, these needs would go largely unmet. Let us look at those areas:

Rejection: A military person is accused of a crime, an act that may or may not have seemed wrong at the time, and a complaint is filed. An investigation is made, the charges are read, the case is tried, and a judge or jury says "Guilty! Guilty as charged!" The accused has now been "branded" by his peers, by society—by the military of which he is a part. The message is: "You are unworthy to be one of us." The accused is stripped of status, no longer permitted the courtesy of saluting. His uniform is taken away along with his personal decorations. Even if the accused had high rank and status, he is now set apart as an "Inmate"—rejected. The rejection often goes beyond professional lines. It often comes from close family and friends. A father tells a son, "Don't plan on returning home. We don't want you bringing dishonor to our doorstep." A wife says, "I love you, but I can't take it for all those years. I'm applying for a divorce." The rejection is real.

Along with that feeling of rejection comes a feeling of unworthiness, guilt, and shame. Real theological issues come into view. Having been "officially" declared *guilty*, who will do the forgiving! The inmate may feel so rejected and guilty that he is unwilling or unable to forgive himself. He may be unwilling to *accept* any forgiveness, even from God. This feeling of rejection and guilt often brings on irrational behavior which is also labeled unacceptable. Does the chaplain have an identifiable target here for ministry? The answer is yes, and that ministry *must* be tailored to the needs of that person. No broad spraying with general ecclesiastical blessings will suffice.

Anger: Some inmates are so angry with themselves they not only are unwilling to accept forgiveness but they also want to punish themselves. They go beyond the sentence the judge had in mind.

The inmate is often unsure of who, or what, the target of his anger should be. For lack of an appropriate target, the anger is often turned inward, resulting in a classic case of depression. Sometimes the anger is displaced, focused on the wrong thing or the wrong people, thus gaining for himself the wrath of some people who might otherwise be his friends. With fear being a secondary emotion to anger, the question of trust and faith comes into play. Again, an individualized goal for ministry is discovered.

Boredom: The question is not a matter of, ‘‘Is there anything for me to do?’’ but rather, ‘‘Is there anything to do that I *want* to do?’’ The problem is compounded by the other problem areas of rejection, anger, depression, and termination. There is a need for motivation toward constructive use of time—spiritually, academically, vocationally, personally. The inmate often feels God has ‘‘allowed’’ him to be sent to prison. A real interest in ‘‘spiritual things’’ is manifested. He wants to know more about this God who would allow him to lose such a major portion of his life to a prison cell. Another ministry goal is found.

Depression: The inmate feels bad. His depression is fed by many factors: his being in jail, the fact that he feels his punishment was unjust, and a host of other things. With depression here being defined as ‘‘anger turned inward,’’ the inmate often feels he has no place to turn, and is probably even unworthy of having a place to turn. Every inmate feels depressed at one time or another, and the sources of depression are different, making individualized, or intentional ministry, a necessity. Ninety-one percent of all inmates in the USDB claim some type of religious faith or affiliation, mostly from an evangelical background. Thus, they have a sense of right and wrong, guilt and forgiveness, salvation and condemnation. The goal for ministry becomes clear as the chaplain deals with the inmate and the identified depression.

Termination: When an inmate comes to the USDB (likewise, when he leaves the USDB), relationships are severed. Ties with family, friends, community personalities, peer groups, and dreams for a career are drastically altered. That termination often comes with little or no warning. Husbands are literally torn from the arms of tearful loved ones to be sent off to jail. Friends and loved ones watch in disbelief and horror as the military policeman performs his appointed duty. At the USDB, these wounds are deep and real. The ministry goal is clear.

How unique is the USDB in the need for intentional ministry? I believe it is not at all unique. The population of the USDB is drawn from the ranks of the Army, Air Force, Navy (not enlisted), and Marines (not officers). It is no secret that a large percentage of our military population

is from a disadvantaged or minority background. Some military units are more than 50% Black. The USDB is no different. Assuming that the problems represented at the USDB are indicative of personnel problems throughout the military, we have wondered out loud, "What are some of the ministry goals for chaplains throughout the military?" We looked at the USDB population, reflected over past experiences, and pondered the saying of Jesus: "The Sabbath was made for man, not man for the Sabbath." We reasoned further that chaplain ministry skills are given for people, not people for ministry skills.

The Automatic Data Processing section assisted us with statistics regarding the ages, marital status and religions of the inmates. The USDB Directorate of Mental Hygiene assisted us. In our quest for intentional ministry goals, we went one step further and asked the inmates for help.

In small groups and individual interview sessions, the inmates talked of their needs and of the needs of people around them. In addition, the Salvation Army provides a program at Christmas called, "Operation Toy Lift." Each parent inmate is allowed, free of charge, to send toys to dependents under the age of twelve. We discovered inmates sending toys to children by two or more different mothers. Their relationships with their children were still intact. Female inmates had children who were living with relatives. Thus new categories of ministry were identified and grouped, with individual needs targeted.

In looking at the more than 1300 inmates, it became apparent that each "criminal" case was indicative of a need, a ministry area that existed prior to confinement at the USDB. Thus, our question was put to various segments of the USDB inmate population and all Mental Hygiene counselors, "Why do some people fail to make it in the military?" They were told that the information was to be used in writing an article concerning chaplain ministry. Specific groups of people questioned were persons in the "Restoration Platoon," people who are being offered an opportunity to "soldier" their way back to duty. We asked "long termers" (people serving 18 months or more), and people who are planning to enter some form of church ministry after leaving the USDB, and other people at large. The responses were enlightening and, in many cases, confirmed what many chaplains had already discovered. Some of those responses are shared here as a means of helping to identify, or re-affirm, target areas for intentional ministry. Some of the inmate answers give strong hints of anger, some give evidence of insight, and some flatly express outrage for the duty time they experienced. A large number of people surveyed are serving time for crimes such as assault, rape, murder, and drug-related offenses. Surprisingly enough, the ideas expressed by the counseling staff were not significantly different from those of the inmates. Some of the counselors' responses are shown first. The question: "*Why do some people fail to make it in the Military?*"

Counselor responses:

- a. Immature and impulsive decisions.
- b. Insufficient development of self identity and self worth.
- c. Feeling dehumanized and, in an attempt to regain self worth, act out in unacceptable behaviors.
- d. Gross immaturity, involving upbringing, responsibility, and motivation/initiative.
- e. Lack of self awareness.
- f. Lack of constructive day-time activities or duties, which leads to boredom.
- g. Lack of meaningful family ties.
- h. Poor value system which often results from broken home experiences.
- i. Strong need to feel accepted.
- j. Need to prove masculinity or individuality.
- k. Struggle with authority figures.
- l. Running away from something.

Let us compare those ideas with those stated by the inmates. The inmate responses are divided into three general areas: "Personal Choices," "As Influenced By Family And Social Background," and "As Influenced By Military and Peers."

1. Personal Choices:

- a. Going new places, meeting new people, doing new things, and making mistakes.
- b. Inability to adjust to rules and regulations.
- c. Failure to realize the *importance* of adjusting.
- d. Lack of personal desire to conform.
- e. Lack of self-discipline.
- f. Some people just don't want to try. They don't put their minds to it.
- g. Not realizing the importance of things learned until they are needed.
- h. Turning to drugs to escape the reality of being where you don't want to be.
- i. Losing sight of personal goals.
- j. Not looking at the military realistically. We should accept and look at the good of the military in light of what we value most.
- k. Learning to do things differently.
- l. Getting tired of being in the military.
- m. Not wanting to die in a war.
- n. Trying to "be somebody."
- o. Money and family problems.
- p. Doing wrong things to "be cool" and have friends.
- q. Being out of the "in-crowd" is hard to take.

2. As Influenced From Family and Social Background:

- a. Difference in social backgrounds.
- b. Not knowing how to take orders.
- c. Lack of self discipline which originated from the home environment, which makes the change more difficult.
- d. Being put (allowed) in the Service before learning how to adjust to handling the responsibilities demanded of us.
- e. Expectations of military being different from expectations of civilian life.
- f. Thinking you are still “on the block” (old home neighborhood).
- g. Looking for a better life, a dream come true.
- h. The environment from which the soldier comes.
- i. Running away from something.
- j. Left home to avoid taking orders.

3. As Influenced by Military and Peers:

- a. Stricter rule enforcement than individual is accustomed to.
- b. Regulations and legal system inconsistent with civilian life.
- c. Too much to do, and not anything to do (much busy work, less meaningful work).
- d. The soldier that the Army has is the soldier that the Army made.
- e. Different value system toward drugs.
- f. Getting a bad start in the military.
- g. Being misled by recruiters.
- h. Having jobs that seem unimportant.
- i. The military does not understand the *people* or the *times* in which they serve.
- j. Peer pressure.
- k. NCO's don't care about the troops.
- l. Boredom.
- m. Real challenge needed.
- n. Military too “hard core” and not adjusting to the life and needs of the young people in the military.
- o. Drugs, lack of leadership, off duty time.
- p. Being sent to an overseas job to live in an environment that is completely new—the Army, the friends, the strange country and social system.
- q. Racism.
- r. Leaders running things to meet their needs.
- s. Soldiers taking drugs to avoid dealing with leadership.
- t. Leadership not taking job of leadership seriously.
- u. Leadership that does not recognize differences in abilities.
- v. Lack of communication.
- w. Lack of understanding.

- x. Not enough money.
- y. Too many people telling a person what to do.
- z. Drugs easy to get, drug laws too strict.
- aa. Inability to communicate with NCO's and officers.
- bb. Equal Rights not followed. Some soldiers mistreated so often they get tired and give up.
- cc. Senior people carrying personal grudges.
- dd. New soldiers not aware of what is waiting for them from their peers, *i.e.*, drugs, alcohol, sexual activity, and other things.
- ee. More severe punishment than in civilian life.
- ff. Joining Service to get away from hard times, work, and being told what to do, only to find that nothing has changed.
- gg. Cannot adjust to military life.
- hh. Getting hopes up for an MOS and getting something else.
- ii. Prejudice.
- jj. Do it the leader's way, or you are wrong.
- kk. If the commander is going to administer punishment, then *he* should establish what he expects from the soldier.
- ll. Leaders more concerned about personal *promotions* than about the welfare of the soldier.
- mm. No faith in the abilities of the NCO or the officer.
- nn. NCO's not equipped to handle the soldier's problems.
- oo. Too many leaders and old rules that need to be changed for newer ones.
- pp. Commander did not see what junior leaders were doing to us.
- qq. Television advertisement is misleading.
- rr. People only care about self. Nobody wants to help anyone else.
- ss. Unhappiness.
- tt. Not enough people to help with problems dealing with the *state of mind*.
- uu. Some leaders listen, some don't. Some treat you like kids.
- vv. NCO's and supervisors who are too *big headed* to understand.
- ww. Poor leadership by young officers and immature staff NCO's.
- xx. NCO did not give advice when I needed it.

These responses reveal how the inmate felt at the time he or she answered the question. The statements are indicative of soldier needs, whether their feelings or accusations are real or imagined. The anger, the disappointment, the hurt, the dissatisfaction is apparent. The problems existed prior to their arrival at the USDB. We recognize that these responses are given by people who, in some cases, are looking for someone to blame. However, they are personal responses to a legitimate question, and their answers should be recognized as having some value. They represent areas for intentional ministry.

One Airman, now released from the USDB, wrote a letter to the Staff Chaplain, wanting to express his feelings on the subject of why some people fail to make it in the Military. With his permission, an excerpt of that letter is quoted here:

Allow me to paraphrase a portion of what our forefathers set forth as the basis for our great American legal system. We were endowed by God with certain inalienable rights, among those are the rights to "life, liberty, and the pursuit of happiness." No man can take from us God-given rights. "The pursuit of happiness"—if a man chooses to destroy his body with heroin in the pursuit of happiness, this should not be deemed criminal as long as a second party is not injured as a consequence. Granted, heroin abuse is insane. But criminal? Our society has chosen to label it so. Why? Because the nature of heroin addiction is not fully understood by the "experts." And it is man's nature to fear the unknown. So we lock up our heroin addicts in prison *instead of getting to the root of the problem*, and thereby alienate him from one of his God-given rights, "liberty."

Heroin dependency, in itself, is only a symptom of a still deeper problem. This drug dependency is crying out for help. It is saying, "I'm hurting! I'm lonely! I need love!" It is a cry for help in an apathetic world, products of our success-oriented society . . .

This letter, written in the privacy of a cell, demonstrated many missed opportunities for intentional ministry. May we wonder whose "hurt" this man was talking about?

The primary thesis has been that ministry is to be aimed at specific problem areas, with the pay-off coming for the helped, not just for the helper. If we look, ask or investigate, the system or the military person will tell us what ministry is needed. Army TC 16-42, *Ministry to the Single Adult*, references the fact that young people will often choose not to participate in our activities because we choose not to meet their needs. This fact is not only true for the young single person. It applies across the board.

If we do not make our ministry *intentional*, we have no ministry.

Involvement—A Key to Creative Ministry

The Rev. Bud Frimoth

Will you help me open my door? Is there any way you can help me? I need some leadership. I have searched for God, love or the sun. Whatever and whenever it comes I will know it. I have not found it. When I heard your program on the radio it led me to a feeling I have not known for a *long time*. I will tell you anything you need to know. Just give me a hand, will you?

———Jack

P.S. Will it help if I tell you that my heart and soul are empty. You may say I am kind of blind. I can see through my eyes, but not life as it really is.

I am in search of answers and keep coming to deadends! Your answers are interesting.

———Deanna

I was sitting in the barracks last night when I found your program, *Open Door*, on one of the frequencies. I listened to it very intently, as it was on the subject of sexuality. I thought it contained numerous good points, but the one that really got to me, was that dealing with "trust."

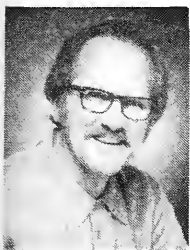
I fully agree that trust is a major factor in a relationship, and being in the Army, with my girl 1300 miles away, I can speak from experience. Our love for, and our trust in each other are bringing us closer each day, even though we are far apart physically. Thank you very much.

———Kenneth

I really enjoyed the program and the open, honest sharing.

———Wanda

These letters from listeners to the *Open Door* radio ministry are basic to my thesis that "involvement" is essential to ministry, no matter where that ministry takes place. All too often, those of us *in* ministry directly or indirectly act and feel like we alone can minister best. As a result we shut ourselves off from some of the most vital forms of "koinonia" that the church has. "Involvement ministry" has deep personal as well as Biblical roots. Some background information may help.



Pastor Frimoth is Director of the *Open Door* Radio Ministry, an outreach of the Presbyterian Church to youth and young adults. The program is distributed internationally to contemporary stations and also heard on the facilities of the American Forces Radio Service.

Roots for Involvement

For over 26 years I served as a pastor in local parishes, in a variety of responsibilities. The thrust of my theological training was grounded in the idea that personal involvement of congregation members was the basis of “koinonia.” A community of believers had to genuinely participate in all levels of life within that community. Christian education was less “proclamation” and more invitational to share who and whose the individual was. That is, “I am a person of worth who belongs to God.”

To educate is to draw out, not pour in. Too often our seminaries teach the monologue approach to ministry and we get hung up on many “lofty” perches—all by ourselves. Then we wonder where “our people” have gone. To allow for “involvement ministry” is to trust that God is big enough to find more than one person in a parish, namely the ordained specialist, called pastor, to whom God can entrust truth.

Nowhere in my years as a pastor have I found this more true than with the radio ministry which I began over 10 years ago. Key to this unique form of outreach is the “involvement” of listeners in the program. Aimed at youth and young adults in the 17–35 age bracket, I have openly encouraged these same listeners to share their creative writings to be used on the program. Their response over the years more than anything else has confirmed my belief in the creative involvement which persons will risk if encouraged to do so.

Biblically speaking, I find that involvement has been equally true in the beautiful story line of God’s people. However you may interpret the creation stories, you have to deal with the idea that from the very beginning God wanted his highest creation, human beings, to be involved in what God created. Adam and Eve were given both specific responsibility and also the risky option of choosing to respond or go their own way. Their story parallels ours as well.

The experience of the developing nation, Israel, has portrayed God’s deep involvement with His covenanted people. Jesus did not choose to “do his thing” alone. Jesus chose the twelve to make sure that there would be committed persons whose talents could be developed and shared. The Gospel records reveal their impact even while Jesus was physically there (John 6:8,9).

One of his disciples, Andrew, Simon Peter’s brother, said to him, “There is a lad here, who has five barley loaves and two fish; but what are they among so many?”

Jesus’ disciples deeply felt part of His ministry and consequently were able to carry on after his death.

Even a cursory reading of Jesus’ teaching methods is to see how Jesus involved those who listened to him, be they friend (Matthew 7:7–12) or foe (Mark 12:12–17). Only in a few cases did the Gospel writers include the questions of Jesus’ listeners, but by his answers we

know that Jesus was responding to a probing inquiry. Those questioning him were involved with what Jesus did and said. Likewise, Jesus was involved with them where they were living.

Granted, this is but one facet of ministry, but I feel it is one of the cornerstones. From the beginning of the Biblical record, God has been involved with his people—willing to risk giving them responsibility. This only dramatizes more firmly that God is love—God relates to his creation.

The root of the word “involve” means “to wrap” or “roll up.” A synonym is “to include.” This means ministry “with” rather than “to” or “for” persons. Involvement ministry risks being inclusive rather than selectively exclusive. From my 10 years of radio ministry alongside my parish ministry, I can affirm that this risk is worth doing basically because the bi-product of involvement ministry is trust. Without offering one penny for their creative writings, listeners have voluntarily continued to trust me to use their writings thoughtfully and sensitively.

Resistances to Involvement Ministry

“Caution” is the basic resistance which is found both by “leaders” and “followers.” When God called Moses to lead the Israelites out of Egypt, Moses offered God a variety of excuses (Exodus 3 and 4). They represented the same kind of cautious refusals we make when a responsibility is laid upon us, too. Certainly Saul of Tarsus’ refusal to see the “new” way in which God had brought forth truth—in Jesus—was Saul’s resistance to be involved with change. As a Pharisee, involvement by anyone other than the “chosen, separated few,” was an anathema and consequently to be resisted at all costs. Fortunately, God does not give up easily or early with His call. God’s invitation to involvement ministry prevailed and Saul became the Apostle Paul. His ministry constantly involved others, from Lydia, Timothy, Pricilla, Aquila to the elders in Ephesus.

That cautious feeling still prevails when we are slow to ask others to participate in ministry. We are fearful they will not do the job, will fail to understand what that commitment means or even worse, they might do it better than we are ministering! We may not be ready for that experience.

Coupled with this cautious feeling is the “I can’t” philosophy of those asked to share of themselves. Ministry means giving of ourselves and often, that is more than we are willing to extend ourselves, so we minimize our abilities and excuse ourselves with a variety of rationalizations. “I can’t” usually means “I don’t want to.” “Too much would be expected of me so I’ll just cop-out by saying I’m not talented enough.”

Involvement ministry says, “You are capable because God gave you *charisma*. What you have and who you are is a result of God’s gifts to you.” But like Moses, we’d rather not accept God’s gifts and the trust

he places in us. We become fearful of just where that responsibility leads us—and we acknowledge that a reading of the Biblical record does put more than a little fear into our spirits as to what happened to persons God “invited” to become involved. It is scary to say “yes”—we could be asked to do more than we bargained for!

Joys of Involvement

Ah, but what about the joy that comes from involvement with ministry? Foremost in my mind is the sense of affirmation—both from the leader’s point of view and the participant’s. As the Apostle Paul stated it,

For the Son of God, Jesus Christ . . . was not Yes and No; but in him it is always Yes. For all the promises of God find their Yes in him. That is why we utter the Amen through him, to the glory of God. But it is God who establishes us with you in Christ, and has commissioned us; he has put his seal upon us and given us his Spirit in our hearts as a guarantee. (II Cor. 1:19–22 RSV)

Affirmation says “yes” to us—that we are capable, that we do have talents (charisma) which God has given to us and, yes, we are responsible to use them—not out of the threat of God’s wrath if we do not. Rather, it is because of the joy we gain from sharing God’s love.

Time and again I have experienced this in either the world of the church community or the world of rock music into which I have been invited to walk. The “stars” of the *Open Door* ministry are not from the rock field, but the listeners who share their creative writings. After using one young woman’s material on a program, she wrote back, “I wish someone had told me 20 years ago I was a capable person!” That young Black woman has since had some of her materials published.

This happens on the parish scene as well. One of our elders was asked to lead a particular committee. With great reluctance she said yes, “But who would ever want to serve with me?” Together we listed which persons she would most like to have ministering with her. “Oh, but these people would all say, ‘No’—I’m sure of it.” My only response was, “Why not ask *them* to make that decision.” A few days later she came back. “Everyone said, ‘OK,’ except for one man—and he was honest enough to say he wanted to serve, but just didn’t have enough time. Think of it—six people said ‘yes’.”

When a person is “involved” in ministry, using their talents, they are deeply affirmed and encouraged. Their personal growth as an individual and as a part of the community of faith becomes increasingly visible. Joy has that capacity—especially when it is laced with a good dose of caring.

“Peer ministry” is another of the experiences of joy. Listeners have frequently mentioned that what made *Open Door* a program which

they continued to listen to was the readings which came from their own age group.

We match their readings with voice “talent” from their own peer group. These young adults interpret the readings sent in by our listeners. In effect, this kind of involvement gives ownership to both the listener to *Open Door* and the voice talent interpreting the creative writings for broadcast. The creativity I share is matching the creative writing with both the music which is appropriate to the theme of the writing and the voice talent. The thrust of peer ministry is a reminder to those of us older than the young adults we serve that, indeed, their statement, “You never were our age,” is true. Life style changes, exploding technology and an awareness that we are indeed a global village have deep affects on young adults. They know the pressures of their age group—the largest single grouping of persons in our country. They are not just leaders of tomorrow, they are shaping the world today. Peer ministry is not a fadish trend, it is a significant form of involvement ministry.

Another joy of this facet of ministry is that it opens up dimensions of ministry never imagined before. My family and I spent six months in Australia on a pastoral exchange. When one of the parishoners asked us “Have you seen . . .?” our answer was, “How do we get there?” We were to be in Australia only six months and we wanted to absorb as much of their culture and nation as possible. It allowed us to see the country from far more than a tourist point of view. I often get the feeling that many who “visit” worship, never “see” beyond the bulletin or prayer book because we leaders seldom invite them or challenge them with “Have you seen . . .?”

I was encouraged in one of my small parishes to visualize the message of faith, especially for the children. Together with my wife, we designed and made a small hand puppet—“Berfy—the occasional church mouse.” Though he did not talk, Berfy was able to “get inside,” not only the children but the adults of all ages. In fact, one older woman recently called me with great excitement—her young adult son had given her a beautiful puppet to celebrate her 70th birthday! She wanted me to know about it because we had shared the common experience of puppetry in the church. She had strongly encouraged me in that form of involvement ministry—in a dimension I had not experienced before.

Richard Butler-Miller is the young engineer who produces *Open Door* from the technical side. He is also a very observant young adult. We often get into heavy discussions in the midst of mixing the program together. One evening Richard observed, “Bud, you don’t ‘try’ anything. Either you do it or you don’t.” His point is that “trying” can be a way of excusing ourselves if we fail to accomplish a project. Either you do it or you do not. Either you involve young adults in peer ministry which gives a new dimension to ministry or you do not. How you go about their involvement is reflected in your own understanding of minis-

try. When you discover that they will become a part of shared ministry, then you will find yet another of the joys of this approach.

Perspective is gained from involvement ministry. You are no longer walling people “in” by preconceived ideas of what they need and want. You are not walling people out, either. You find that involvement ministry helps build the bridges over misunderstandings. It increases the opportunity for reconciliation to take place. Like my conversations with my young engineer, this form of ministry takes more time because you need to be a good “active listener.”

A real danger is that we carry a hidden agenda that says, “I’ll listen to the idea, but I already know what I’m going to do.” Richard has consistently offered suggestions for how we could refine and upgrade the quality of the program—beyond mere technical qualities. He is concerned that we be open to new ideas and the process of what we say. His influence and personal involvement has given him real ownership of *Open Door*. It is “his” program as well. He feels strongly about this—even to the giving of far more time than he is paid for, just to make sure that the very best program possible is produced. His involvement has given a new dimension and perspective that I, alone, could not have gained. In effect, just between the two of us, who are from two distinct age groups (Richard is the age of my daughter), we are reconciled to each other in the best sense of the word reconciliation. We are close friends.

Involvement ministry allows you to listen to persons from other perspectives. We are called upon to see the Christ in the other person, but sometimes that is most difficult. Early in this radio ministry, I received a letter from a young white prisoner who was on death row. He really struggled to be able to write words—his education was very poor. At the conclusion of the letter, he signed it, “Yours in Jesus Christ.” My bias came through very quickly, “How can a murderer be a Christian?” My theology and Biblical training had flown out my prejudiced window. When I shared my disbelief, my wife said, “Have you read your Bible recently—both Old and New Testament?” That sent me scurrying for an answer. Could God use, of all people, murderers—especially in light of the sixth commandment to not kill?

The scriptures revealed the names of men like Moses, David, and even Saul of Tarsus, whom God had used after their involvement with the deaths of others—either directly or by implication in the killing of others. I have taken a new look at prison inmates as persons and have used some of their creative writings, without mentioning where they are or the crime for which they are incarcerated. I have discovered the Christ in others coming to meet me where I live and move and have my being.

Most joyful of all, involvement ministry brings the greatest joy because it stimulates our own creative bent. I have learned how the creative writings of listeners have stimulated my own interests in free verse prose. I will often include some of my own prose in appropriate places in

the program to emphasize the theme we are sharing. What happens to me also occurs among the listeners to *Open Door*. Through the years I have had the privilege of reading very sensitive, thoughtful and stimulating writings from my listeners. It has caused me to sit down and write out a thought which I may or may not use in a future program. The ideas which come from the listeners, either from their letters suggesting a particular theme, or from their creative writings, encourage other listeners to suggest ideas too. The snowball effect of one idea stimulating another is a large part of what *Open Door* ministry is all about.

Since I left a local parish as pastor my 23 year old son was asked what his father did for a living. Chris' response was terse and flavored with gentle pride, "My Dad writes poetry and listens to rock 'n roll!"

The form of my ministry today, is built upon the premise of involvement with the same ministry. I no longer consider it a risky form, although I greatly wondered about it in the early days. I consider this ministry a real privilege—a serendipity for a middle-aged person working with youth and young adults. A recent letter summarizes why I can urge the idea of "involvement ministry" to be a part of your ministry too.

Dear Friends:

I have listened to your program for several months now. I have found it to be a tremendous help to me in helping me understand myself and those close to me. There were even times when I doubted my worth. You have helped me to understand love, people and most of all, feelings.

I sincerely hope that you will consider my writing as a part of your program. Hopefully I will be able to help someone else as one of your contributors helped me.

I have enclosed a poem that was composed in November of 1980. It is about the growth of love within me. Please consider it.

I shall.

Book Reviews

The Illustrated Bible Dictionary

Edited by N. Hillyer, *et al.*

Tyndale House Publishers, Wheaton, IL; 1980

This is an altogether handsome three-volume dictionary. It is a thorough reworking of *The New Bible Dictionary*, published by the Inter-Varsity Fellowship of England in 1962. According to the "Preface" of the new three-part revision, William F. Albright characterized the original as "the best one-volume Bible dictionary in the English language." The same "Preface" also outlines the basic premises of the revised work: "The aim of the editors and contributors has continued to be to produce a work of reference, written in a spirit of unqualified loyalty to Holy Scripture, which will substantially further the understanding of God's Word to mankind. That loyalty to Holy Scripture involves treating as true and trustworthy all its statements of fact, theological, physical, and historical, is an assumption basic to the whole Dictionary. We do not apologize for the fact that this book reflects the credal, confessional and evangelical convictions for which the Tyndale Fellowship stands—the triunity of God, the deity, atoning death, bodily resurrection and approaching return of Jesus Christ, the divine inspiration authority of the Bible, the supernatural life of the Christian church, and all that these articles of faith bring with them. No attempt, however, has been made to impose a rigid uniformity upon the work as a whole, or to exclude the occasional expression of different viewpoints within the bounds of this basic loyalty. Nor, of course, are our contributors bound to endorse all the opinions expressed by their colleagues, whether in the Dictionary itself or elsewhere."

The new work is beautifully and informatively illustrated with color as well as black and white photographs, plus extremely clear maps, plan drawings, charts, and diagrams. The text is presented in three vertical columns on each page, with wide margins for descriptive remarks about illustrations and/or cross references. The three volumes have consecutive pagination for quicker reference in the index. Each volume measures approximately $8\frac{1}{4}" \times 11\frac{1}{4}" \times 1\frac{3}{8}"$ —and weighs about four pounds! Each also contains the same "Preface," directions for use, "List of Contributors" (listed in alphabetical order of initials found at the end of each article), and "Abbreviations" sections. The "Acknowledgement" sections at the back of each volume pertain only to that particular volume. Volume 3 also contains a comprehensive index. Various clearly identifiable printing types instantly indicate the kind of reference involved; for example, articles are in bold type, text in roman, maps in bold italic, and illustrations/charts in italic. The index arrangement is on a letter-by-letter basis, not word-by-word. All bibliographical materials appear within the text and at the ends of longer articles. The Revised Standard Version of the Bible is the translation adopted for the dictionary. The entire layout makes for quick and easy research of the many and varied questions and problems posed by the biblical text.

As indicated earlier, this is a thorough reworking of *The New Bible Dictionary*. That was "a major product of the Tyndale Fellowship for Biblical Research, . . . founded in close association with the Inter-Varsity Fellowship (now the Universities

and Colleges Christian Fellowship) to foster evangelical biblical scholarship." The new three-volume revision has a distinctly international flavor. Of the 166 contributors, English and American scholars predominate; Scotland and Australia are next in terms of numbers, followed by Ireland, South Africa, the Netherlands, New Zealand and Canada; Belgium, Singapore and Sierra Leone have one contributor each.

This is a dictionary that belongs in every chapel library. It ought to enjoy much hard use by chaplains, their religious education workers and students, and religious seekers generally. The expressed hope of the "Preface," namely, "that *The Illustrated Bible Dictionary* will enable many to reach a deeper understanding of the Bible and a richer appreciation of its message," is strongly supported by the breadth and quality of faith, scholarship, and technical skills that produced the volumes.

—William E. Paul, Jr.

Building The Word

J. Randall Nichols

Harper & Row, Publishers, San Francisco, CA; 1980

The preaching ministry of the church needs constant renewal. In one sense, this takes place whenever a newly ordained minister begins preaching—a new voice providing an update, a renewal, simply by being new. But the centrality of proclamation requires that there also be a continuing lifetime process of renewal for each new preacher to maintain a dynamic freshness and vitality in that person's pulpit work.

One part of the continuing process of renewal is the reading of helpful books about preaching. *Building the Word* is such a book. Its concern, as the subtitle indicates, is with "The Dynamics of Communication and Preaching."

In his "Preface," Dr. Nichols talks about his salutary discovery that the image of "building" a sermon seems the best one of all. "To think of a sermon being 'built' instead of being 'written' sounds about right for expressing both the creativity and the utility that preaching calls forth from its practitioners. People use these things we build to live in or work in or get well in. Sometimes we build better than we know, and sometimes we violate every zoning ordinance in the book. What draw us together, all of us who preach is the central conviction that unless the Lord builds these houses we call 'sermons' they will surely be in vain. Whatever else we may say, nothing can top that, ever."

His motive as teacher and writer, the author continues, is the desire "to contribute to what working preachers understand and practice in their own pulpit work." He also wishes "to turn some of our common assumptions upside-down and see whether a fresh perspective on the truth might be found there. No one, surely, will agree with everything I have to say. But if someone finds the gleaming edge of a new insight on his or her preaching poking out between these pages, and then if some pew sitter down the line finds the truth of life in Jesus Christ canted at a slightly more accessible angle than it was before, then my purpose has been met Some of what I say is going to be new, some of it is going to be strange, and some of it (God willing) will be useful in ways you cannot quite put your finger on just yet."

The book is structured in five parts, each one titled and subtitled, and each containing titled chapters. Part I deals with some "common assumptions" about preaching's purposes that the author feels need to be "[turned] upside-down to see some things we may have missed." These include explanation, healing, conviction of sin, and love. He also includes pertinent comments about not harming people with preaching that baptizes distortions of plain truth. Part II moves on to "The Basic Design: Strategies for Preparation and Preaching," which examines "five strategic decisions we usually make

about tools, construction sequence, style, clientele, and function.” The emphasis is on developing new perspectives. Part III “[gets] down to the business of building the sermon itself, talking about its tactics in a more specific way.” The areas of idea formation, how ideas relate to each other, how they “develop in the communication environment” are considered; so also are the operation of language and “the preaching task from the perspective of diagnosis” Part IV centers on “The Receiving End of Preaching,” in particular on the fact of “a gap, a discontinuity, between our own thinking and intentions, and the experience on the receiving end where communication, if it occurs at all, ultimately happens.” When communication in preaching “goes amiss, we begin to see that no amount of tinkering with the source of the messages does any good except with self-conscious reference to their destinations: the receiver.” Part V looks at “Methods That Work.” The writer asserts that these concrete helps “all came initially out of [his] own practice, were sharpened in dialogue with hundreds of other ministers in classes, seminars, and continuing education groups, and have been updated as people have let [him] know in return how they worked.” The final chapter in this part has an intriguing title: “Consumer Protection: A Bill of Rights for Congregations.” It is presented as “a summary of much of what [has been said] in these pages.” Bibliographical references/notes and an index complete the book.

This is a provocative and necessary piece of work. The perspectives and new ideas are bound to set some teeth on edge and raise some blood pressures; at the same time, they will be equally stirring in more positive ways for those who read for new insights and bolder concepts that may lead to a degree of personal preaching renewal.

J. Randall Nichols, B.D., Ph.D., is director of the Doctor of Ministry program at Princeton Theological Seminary, where he teaches in the areas of theology and communication. A United Presbyterian minister, he also does individual and marital therapy at Trinity Counseling Service and is a member of the American Association for Marriage and Family Therapy. He has conducted preaching clinics and participated in homiletical seminars with military chaplains. The Fall 1975 issue of *Military Chaplains' Review* contains an article by Dr. Nichols, “The Languages of Preaching,” which appears as Chapters 11 and 12 in this book.

—William E. Paul, Jr.

Guilt Free

Thomas C. Oden

Abingdon, Nashville, TN; 1980

“Guilt seems like an unclear sentence in an otherwise good story. Even upon closer examination it is reeling with perplexities and seeming contradictions. No wonder guilt has been the subject of the philosopher’s interest for so many centuries. And it is not surprising that we have developed numerous ‘therapies’ that propose to do away with it altogether.” Thus the author in his introductory remarks. The premise of his book “is that guilt makes sense, that it is intended by God, and that only when we hear what it is trying to say to us do we become psychologically healthy and free from its demoralizing side effects. There is a way to be guilt free, but only on the basis of listening intently to the message guilt seems determined to deliver. It is like a telegram delivery-person who patiently keeps ringing the doorbell, even when we are upstairs with the stereo woofing full blast.”

Dr. Oden refers to “dozens of stodgy theories about what guilt is and how it works.” He sorts them “into two piles: the ‘pass the buck’ view and the ‘sin’ explana-

tion." The former "always sees guilt as someone else's problem. No one ever admits responsibility It sees guilt as strictly determined by natural causes (nothing is ever willed)" It's all a matter of "moral inhibitions and repressed energies." Overthrow "these oppressive moral restraints" and health will result. "The . . . 'sin' explanation" makes guilt "the result of real offenses against real moral values that result in a disruption of the balance of moral virtues, out of which the symptoms of illness in due time may appear." Therapies concerned with this explanation attempt to deal with "these internal moral voices . . . so as to reduce our misdeeds, make up for the harmful actions we have taken, and reunite us with a pacified conscience. For finally it is only actual misdeeds that result in real guilt, which eventually may work its way into psychosomatic symptoms."

These are clearly opposite diagnoses "and the therapeutic goals are at direct cross-purposes. Modern politics, education, judicial administration, economic theory, and psychotherapy have bought into the pass-the-buck-premise. Although the Bible is far more than a sad lament over sin, it is the basic sourcebook for the view that sin causes guilt." Predictably, the author finds "the sin explanation . . . more in accord with the facts, even though it is prone to certain distortions."

The book's title is described by the author as "a condensed code phrase that embraces several layers of meaning, all of which are axioms of biblical psychology" He lists five of these, including this: "The costly word of atonement—God's reconciling love made known in Christ who died for our sins—perennially remains the solid foundation for Christian celebration of freedom from guilt." He sees his task in this book as being "to penetrate the intricate layers of meaning in this compact phrase" His thesis: ". . . there is no easy way out of guilt, as some buck-passing politics and therapies imagine. There is only one way to be free from guilt and that is to undergo the moral education of guilt, to listen to what guilt is trying to teach us about ourselves. As with many good lessons, the learning is not always easy."

All of this is developed and explicated in four chapters and an "Epilogue," compressed into 144 pages. First there is an extended description of "the wretchedness of our problem," which includes some "tough-minded criticisms of psychotherapy"; there follows a chapter concerned with "the constructive definition of guilt," and another about "the proper uses of guilt." The fourth chapter is "an evangelical celebration of freedom from guilt" The "Epilogue" is an interesting approach to the Parable of the Unmerciful Servant (Matthew 18:21-35). It is regarded as "taking seriously . . . the pivotal importance of receiving personal pardon in a way that does not neglect social responsibility."

Guilt Free is a recasting of some of the author's "earlier reasoning . . . into [a] new design, fitted particularly for spring-board use by discussion groups, church schools, youth groups, growth groups, pastors, and general lay readers." On the basis of the overall merits of the effort, as well as its pedagogical applications, this is an excellent book for chaplains.

Thomas C. Oden is a prolific writer—he has at least fifteen books to his credit so far—and is doubtless well known to many chaplains through his writings. For those not yet aware of him, here are his current credentials: He is professor of theology and ethics in the Theological and Graduate School of Drew University, Madison, New Jersey; he is a widely respected lecturer in his field. He graduated with honors from the University of Oklahoma (B.A.); Southern Methodist University, Perkins School of Theology (B.D.); and Yale University (M.A. and Ph.D.). He has done post-doctoral work at Heidelberg University in Germany.

Dr. Oden was a contributing author to the *Military Chaplains' Review* last fall (DA Pam 165-127).

—William E. Paul, Jr.

From Magic to Metaphore

George S. Worgul

Paulist Press, New York, NY; 1980

In a "Preface" to this helpful and often provocative paperback the author sets forth the goals he hopes to achieve: "This text is an invitation to explore the various dimensions of the Christian sacraments. Rather than investigating any one sacrament, it strives to present an overview or what has been traditionally called in theological handbooks: *Sacraments in General*." The effort strives "to correlate behavioral reflections on ritual with theological affirmations on sacraments. Hopefully, this procedure will foster both a continuing dialogue with the human sciences and a theology of sacraments that is commensurate to the demands of our present cultural era." He expresses the hope that "the reader will finish this book sharing [his] profound belief that ritual is essential to human life and Christian sacraments are normal and natural for the Christian culture." Hence the subtitle, "A Validation of the Christian Sacraments." The author is convinced that "this journey into sacramental theology will identify the most pressing issue challenging the Church today [as] . . . a crisis of faith and membership . . . spawned by a general crisis of culture. In identifying this source of ecclesial turbulence, a beginning can be made in confronting the challenge of our age and furthering the vibrancy of the Church in the modern world."

Piet Fransen, S.J., in his "foreword," points out that "during the second half of this century, many theologians chose to change their ways to reflection and study." Because of a "rather sudden disaffection with Latin as the common language of theological discourse," theologians had "to turn to the scientific and common languages of their contemporaries," and there ensued "eventual interdisciplinary encounters between theologians and scholars of other disciplines." The transition was anything but smooth and problems still exist; nevertheless, "under the impulse of a growing anthropological concern, theologians are more and more drawn toward a greater openness to sciences, especially the human sciences of philosophy, psychology, sociology, and anthropology." There is a "resolute new emphasis upon the function of human experience in the elaboration of any scientific or honest reflection on human life [and this] only deepens and strengthens the anthropological trends in theology." Furthermore, "in a world where we discover the interdependency of all reality, any crude separation between the so-called natural forces and supernatural graces is unacceptable. It becomes an urgent duty for the theologian . . . to listen as attentively to the voices of modern science and experience as he did to the voices of the Fathers and great Scholastics. This kind of wholeness we meet in process theology and in some forms of liberation theology." In view of all this, we can better understand "the efforts of the present author, who deliberately introduces into his exposition of sacramental theology reflections and experiences borrowed from other modern sciences. The results, as the reader will discover by himself, far from disproving this kind of theological research and questioning confirm its utility and efficiency."

Part One of this deliberately eclectic approach begins with a chapter in which "sacraments [are] contextualized within the present crisis of our times [in order to] allow the reasons for the sacramental crisis . . . to be properly identified." The second chapter sets forth "various [available] methods for exploring sacramental theology and [the] particular method selected." In Part Two there is examination of "the human experience of ritual." Three chapters "attempt a synthetic survey of the behavioral sciences' and philosophy's findings on the central phenomena which are operative in ritual and, consequently, sacramental performance." The author acknowledges that while

“the insights of psychology, sociology, anthropology and philosophy are valuable in their own right, their *lines of convergence* on the meaning and significance of ritual for individuals and communities are of utmost importance for a proper understanding and evaluation of the Christian rituals called sacraments.” Part Three outlines “the elements which comprise a theology of sacraments as confessed by Christianity in view of the enlightenment afforded by research into ritual in general.” The aim is an understanding of “Christian ritual as it is manifested in sacraments . . . unfolding the main dimensions of the Christian root metaphors and demonstrating the reasonableness of Christian sacraments within Christianity’s world view.” Part Four surveys four proposed “Sacramental Models” and outlines “the main elements of the celebration model” selected as the particular new one best suited “to explain [the] unique vision or orientation” of the author’s sacramental theology. He finds the celebration model best reflects “the dynamism of a reconstructed sacramentology,” a model that “corresponds to the data supporting [his] theological claims about sacraments in general.” The concluding chapter returns to “the idea of crisis” in light of the preceding “penetration into the significant dimensions of ritual and Christian sacraments” From Worgul’s point of view, “it might well be that sacramental theology is *the* theological arena where the true crisis of the Church is best illumined.” In a few moving sentences some essentials are succinctly set forth: “The contemporary challenge to Christian culture need not be interpreted as a totally negative phenomenon. It can be a purifying and strengthening experience if the Church can appropriately respond to and find satisfactory answers for a searching humanity. A successful ecclesial ‘apologetic’ can materialize, if the Church will avoid symptoms of the crisis and honestly admit what it really involves, if it will emphasize those activities, resources, and redressive machinery which are essential to its existence and bypass, at least for a time, more peripheral elements and issues, and if it will demonstrate how the paschal mystery actually offers ultimate meaning for people who experience today’s binary-oppositions From a Christian point of view, God will not fail the Church in the present age. But, will the Church be responsible and cooperate with God? If it does, how will this be concretely expressed in Christian culture? . . . In the end . . . the theological inquiry is not drawn to a close but is called to continue the journey of reflecting on the mystery of faith in ever new arenas and situations.”

This is an important contribution to the ongoing post-Vatican II literature regarding “the reform and renewal of the sacraments of the Church.” It helps to deepen and expand an understanding of Christian sacraments and their function “in the life of the people of God.” As the publisher’s blurb puts it, “Dr. Worgul has uncovered layers of meaning in the sacraments as human rituals which arise from the life of a people bound together by faith and history.” The volume has considerable value for Christian chaplains, both for personal growth in understanding and as a resource for instruction of others. Through some unhappy accident the text is marred by numerous errors of spelling, punctuation, and typography; however, these do not interfere with the reader’s understanding of the argument and can be dismissed as minor irritants.

George S. Worgul, Jr., teaches Systematic Theology at Duquesne University, Pittsburgh, Pennsylvania. He received his Ph.D. in Religious Studies and S.T.D. in Systematic Theology from the Catholic University of Louvain, Belgium.

—William E. Paul, Jr.

The Cross: Tradition and Interpretation

Hans-Ruedi Weber

William B. Eerdmans Publishing Company, Grand Rapids, MI;
1979

Cicero, the great defender of classical culture, regarded crucifixion as the worst expression of barbarism; he felt that the very idea itself ought to be expunged completely from the minds of Roman citizens. The author of this excellent study, not unexpectedly, shares that view. "The crucifixion of a man is indeed irreconcilable with humanism of whatever hue. Every crucifixion casts doubt on man's claim to civilization. Civilization, after all, means that ordering of nature and human co-existence which allows individuals to develop fully with their fellow humans and within their environment. When a man, no matter who, is tortured and put to death in as cruel a manner as by crucifixion, it must lead to a crisis of human civilization."

At the same time, the author poses two rhetorical questions concerning the death of the Christ that emphasize the paradoxical nature of his crucifixion. "Why is it . . . that in public places of the Roman Empire about a hundred years after Cicero, another thinker of the classical world, the Apostle Paul, proclaimed the crucifixion of a man as the essence of his message of joy? Why is it that in the past nineteen centuries in Christian churches the world over the remembrance of this crucifixion has been at the very heart of divine services?"

Weber acknowledges the historical, religious and cultural "premonitions and gropings of different civilizations towards the mystery of the cross," and how useful it might be to have a study of these; however, "the concern of this present study . . . is exclusively the event of the crucifixion which probably took place outside Jerusalem on 7 April, in A.D. 30, . . . the death of Jesus of Nazareth, a Jew, who was condemned by the Roman prefect Pontius Pilate."

The study begins with a summary of "what is known today about the historical event of Christ's crucifixion, based on archaeological discoveries, Roman jurisprudence, medical experiments, biblical and literary sources." Three chapters follow in which there is examination of "how the first generations of the Church discovered the importance of the crucifixion and how the message of this important event was variously interpreted, celebrated, and preached in those parts of the ancient world where the New Testament took root." There is an attempt here to discover "oral and perhaps even written traditions that were developed in the pre-canon era." There is also an examination of "how Paul preached the gospel of the crucified Christ in two concrete situations: (1) in his disputes with the Christians of Corinth, and (2) in the critical situation of the communities of Galatia." Finally there is a chapter on "The Gospel of the Crucifixion: Interpretations of the Evangelists."

All of this is in support of the author's conviction that "as we meditate on the events at Golgotha in the context of twentieth century culture, [Christ] can open up new perspectives for us about the meaning of his dying"; however, to learn "whether he really is the crucified Christ, the Church must in all periods and all cultures return to the 'passion texts' of the Old Testament, to St Paul's theology of the cross, and to the Evangelists' accounts of the crucifixion [This book is meant to] provide some help in retracing the way to the sources, and thence to following our crucified Lord and bearing witness in the context of our present-day culture."

This is a study of real worth for any Christian. It has Lenten relevance, of course, but its insights and commentaries extend far beyond any seasonal limitation. It is a book to give as a gift, to read and reread, to keep for repeated use as a teaching/preaching resource.

Hans-Ruedi Weber is Director for Biblical Studies at the World Council of Churches. He was formerly Professor at the Graduate School of Ecumenical Studies, University of Geneva, Switzerland. He is author of a recent book, *Jesus and the Children*.

—William E. Paul, Jr.

New Directions in New Testament Study

Patrick Henry

The Westminster Press, Philadelphia, PA; 1979

“What is going on in New Testament study?” asks the author at the beginning of this excellent book. “Is the field headed in new directions? These are questions that may be asked by biblical scholars themselves, by students beginning the study of the New Testament, by ministers and priests who find little time for scholarly reading in the daily round of congregational and parish life, by laypersons sharing the recent revival of interest in serious biblical study in the churches, or by persons who simply want to know what is happening in one of the oldest of all scholarly disciplines.” These rhetorical questions and identification of those who may need the answers provide the framework of what follows.

What follows is a remarkably inclusive survey of what is indeed happening in the field of New Testament study as well as an assessment of what it all means. After a brief look at “The New Academic Context” and “The Ecumenical Context” of such studies, the author states “the book’s basic point of view—that thinking historically has positive implications for spiritual life, and that historical thinking, with a proper degree of self-criticism, is the most appropriate way to get at the New Testament.” Attention is then directed to some burning issues of the past that remain “at the center of scholarly concern today.” These include: “. . . the relationship of Christianity to Judaism . . . , the character of the apostolic age . . . , [and] the nature of biblical language” There are two chapters concerned with “developments in the study of major religious, cultural, and intellectual factors in the shaping of early Christianity—Judaism and Gnosticism—both of which now appear much more complex than they used to.” Two more chapters describe some of the “extensive and unexpected reappraisal” of both Jesus and Paul in recent years. Next come “evaluations of sociology (Chapter 8) and comparative religion and psychology (Chapter 9) as ways of approach to the New Testament” These are followed by a chapter on “the truly astonishing development of Roman Catholic biblical scholarship in the past thirty years” and the great promise of that development. The final chapter briefly reviews “biblical prophecy” as popularized by Hal Lindsey and others; it also looks at Rudolf Steiner and the growing interest in the occult approach. Further, it provides a narrative summary of *New Directions in New Testament Study*. Chapter notes, “Suggestions for Further Reading,” and an “Index” complete the volume.

The pages of this book are peopled with the likes of disparate persons like Samuel Sandmel, Mircea Eliade, Krister Stendahl, Carl G. Jung, Richard Rubenstein, Raymond Brown, James D.G. Dunn, and many others; their words and work are cited, sometimes reviewed, and evaluated, adding a dynamic quality to the narrative. The work began as a series of lectures that underwent some refinement from adult group leadership experiences and were eventually revised and expanded, then incorporated into this book. The resulting overview is comprehensive and accurate, the trends well documented, the organization predictably excellent, carefully tailored to the development of the overall

theme. This is a volume for personal libraries and chapel libraries, a credible and valuable reference tool for years to come.

Patrick Henry is Chairperson, Department of Religion, and Professor of Religion, Swarthmore College, Swarthmore, Pennsylvania. He is a graduate of Harvard University (B.A.), Oxford University (B.A.; M.A.), and Yale University (Ph.D.)

—William E. Paul, Jr.

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